

THE Indiana Jewish Post

and Opinion

"If You Let The People Know, They Can Act Intelligently"

SHALOM . . . TODAY IS FRIDAY, MAY 10, 1968

611 N. Park Ave.— ME 4-1307

VOLUME XXXIV NO. 33

Confirmation Services Set At B'nai Torah

Confirmation Services will be held at B'nai Torah Congregation on Sunday, May 26 at 2 p.m.

The following students will be confirmed: Joe Csillag, son of Mr. and Mrs. Paul Csillag; Martin Fogle, son of Mr. and Mrs. David Fogle; Marina Frankovitz, daughter of Mr. and Mrs. Harry Frankovitz; Michael Goldfarb, son of Mr. and Mrs. Harry Goldfarb; Sam Goldstein, son of Mrs. Rose Goldstein; Gayle Kerber, daughter of Adolf Kerber; Bobbie Kay Malizia, daughter of Mr. and Mrs. Charles Malizia; Gilbert Mordoh, son of Mr. and Mrs. Sol Mordoh; Karen Sacks, daughter of Mr. and Mrs. Irwin Sacks; Anita Sakowitz, daughter of Mr. and Mrs. Sidney Sakowitz; and Natalie Schabler, daughter of Mr. and Mrs. Louis Schabler.

B'nai Torah Sisterhood Sets Closing Events

The season's activities of the B'nai Torah sisterhood will come to a close with an installation luncheon meeting Monday, May 13 at 12:30 p.m. in the auditorium of the B'nai Torah, 6510 Hoover Road. The opening and closing prayers will be given by Mrs. Dave Diott and Mrs. Michael Yosha respectively. Rabbi Nandor Fruchter will give the "Katoov B'Torah," a short Torah message of the week.

Mrs. Albert Reuben, prominent in organization and philanthropic work in the city, will install the officers for next season. Mrs. William Zohn, luncheon chairman, will be in charge of the dairy luncheon smorgasbord with all kinds of delicacies on the menu. There will be special dishes for the "weight watchers." "All you can eat" will be the theme and the price will be \$1.75 per person. Mrs. Zohn will be assisted by Mesdames Rose Nickbarg, Hyman Bearman, Sol Megeff, Rose Cohen, and William Morris. Table setting by Mrs. A.L. Starer, Mrs. Abe Rambatz, and Mrs. Jack Zeckel. Special decorations in the spirit of Shuvous by Mrs. Gerald Sentir.

Mrs. Dave Diott, program chairman, will introduce the guests and the program. Mrs. Harry Greenwald will present "This Is The Year That Was." A special door prize, a paid membership for 1968-69 will be given to the lucky winner. For reservations for members and guests, please call Mrs. Rose Cohen at 253-8460; Mrs. Dave Abraham at 546-4545; Mrs. Rose Nickbarg at 923-9326; or the shule office at 253-5253.

B'nai B'rith Unit Sets Rummage Sale

B'nai B'rith Women will hold their annual Rummage Sale on May 23 and 24. They are requesting that their membership gather together all articles they wish to be sold for donor credit as soon as possible. Rummage may be brought to 6180 Carvel or 6207 Haverford before May 17. For pick-up of merchandise, call 253-1704, 846-6930, or 253-6337.

Preview Of Music Festival Slated At Center

Sunday evening, May 12, the Jewish Community Center, 6701 Hoover Road will present Raymond Lewenthal and Frank Cooper in a preview program of the Festival of Romantic Music at 8 p.m. The public is invited to attend. There will be no charge.

The title of the program is Why A Romantic Revival In Our Time? Lewenthal and Cooper will be assisted by some advanced piano students from the Jordan School of Music.

The outstanding pianists will participate on Butler University's Festival of Romantic Music at Clowes Hall from May 13 to May 19. Mr. Lewenthal has dazzled local audiences in the past few years at repeat performances. He is noted for his formidable pianistic powers and has concertized all over the world. Mr. Lewenthal's two R.C.A. Victor records received rave notices from the press. "A triumph of bravura virtuosity. Conveys the infectious enjoyment of the virtuoso in supreme control of his powers with the additional breadth of mood and attack by which to encompass the large dramatic scope of the music."

Cooper, of the Music Faculty of Butler University, has presented many outstanding programs locally and has appeared on the Center's Symphony Seminar series.

Saltzman Memorial

A monument to the memory of the late Sarah Saltzman will be unveiled Sunday, May 19, at 2 p.m. at the Sarah Tefilla Cemetery.

Rabbi Solomon Silberberg will officiate. Friends and relatives are invited to attend.

Telethon, Pledges Push JWF Drive To \$930,000

The 1968 Jewish Welfare Federation drive headed toward the \$950,000 mark this week as another telethon was conducted and some additional pledge cards were reassigned.

JWF executive director Frank H. Newman told the board of directors last week that total pledges were close to \$930,000, with several major gifts still outstanding.

TELEPHONE committee chairman Arthur S. Sacks, Morris Goodman, Robert Goldberg and Newman conducted another telethon Wednesday from the JWF offices amid indications that the entire drive can be brought to a successful conclusion shortly.

Appointment of several committees was announced, among them those for the annual JWF meeting, Lazure L. Goodman Young Leadership Award, and David M. Cook Memorial Award.

Serving on the annual meeting committee are Mrs. Jack Jaffe, Jerome Leviton, Louis Marks, Mrs. Philip D. Pecar, Mrs. Louis H. Fink, Geoffrey Segar, Mrs. Gerald Paul, Mrs. Samuel Schahet, Mrs. Robert Goldberg, Dave Fogle, and others.

Mrs. Lazure L. Goodman, Mrs. Jaffe, Gerald Kraft, Samuel W. Smulyan, and Mrs. Sidney Tuchman were named to the Goodman YL Award Committee.

Serving on the Cook award's committee are Mrs. David M. Cook, Sigmund J. Beck, Julian A. Kiser, Irwin Katz, Manuel I. Leve, Mrs. Walter B. Lichtenstein, and Philip D. Pecar.

THIS NEW AWARD will go to a person who exemplifies the Cook's ideals in the field of human relations and who at the

same time gives promise of leadership in the community.

The appointments were announced by JWF President Liebert I. (Bud) Mossler.

Irwin Katz, the Federation's budget & policy committee chairman, disclosed plans for a David M. Cook Memorial Fund, with a goal of \$10,000. Annual plans call for the Federation to send a representative to the plenum of the National Community Relations Advisory Council, of which Cook was a national officer.

Chairman David Kleiman gave a progress report on the Young Leadership Council, which meets this Saturday evening, May 11, for Phase 2 discussion of the Jewish Community Center movement.

The meeting, at the JCCA, features a panel of local experts in addition to Joe Lassner of Chicago, Midwest region field representative for the National Jewish Welfare Board.

The other panel members include JCCA President Gerald Kraft, JCCA executive director Julius Dorfman, Dr. Edward Gabovitch, with Robert Goldberg the moderator.

THE BOARD also heard local agency reports, as follows:

Leo Selig, president of the Borinstein Home, said the facility on Central Avenue now houses 50 residents and that part of the chapel had to be converted into a room with four beds because of a space shortage.

The Home continues to have a waiting list (the new Home now under construction on the far north side will not be completed for about two years).

and Selig also reported that the management of the Home has been able to keep within its allotted budget.

President Gerald Kraft reported that the Center's winter program showed a marked increase and that even greater summer programming is anticipated, with the emphasis on "quality programming."

HE ALSO announced that Indianapolis has been selected as one of 10 cities across the nation to obtain the services of an Israeli group worker for teen-age and youth activities.

Kraft reported a membership of more than 830 families and announced that the Center has launched a major membership drive which hopefully will gain 100 new members.

President Robert Finn reported that Jewish Social Services now supervises a case worker at the Borinstein Home. The agency handled eight adoption cases last year and so far this year has placed four children.

JSS, said Finn, is meeting its responsibility to the community.

N. William (Bill) Weinstein reported that the Jewish Community Relations Council has been deeply involved in trying to develop some meaningful programs for the urban crisis. Contacts have been made with several agencies already working in this area.

INCLUDED ARE such problems as transportation and employment, programs for young people in the summer, and exploration of a child exchange program in cooperation with the Lutheran Human Rights Association.

President Jack Nelson lauded results of audio-visual teaching methods that have increased an interest in the Jewish Educational Association.

Last September the agency enrolled 68 new students. The great majority chose the new method. Nelson reported that attendance is by far better in classes teaching the new method and there are very few dropouts.

JEA's scholarship fund sent three high school graduates to Israel last year. This year one student will go on the Ramah Commission trip and four more plan to study at the Hebrew University in their junior year.

Nelson also took note that JEA tries to promote the idea of as many students as possible attending summer Hebrew-speaking camps. Partial grants to these students are made by the JEA auxiliary. In the past few summers about 20 students were enrolled.

PEARL's Pearls

By PEARL JOFFE

AN AUTHOR SPEAKS

Jeremy Larner, former resident of Indianapolis, was in town this past week to further the cause of Senator McCarthy. His latest book, "The Answer," published by the Macmillan Co., deals with the growing drug problem. Mr. Larner is not too upset with today's youth, however. He says that they're "just doing a different step to the same dance that their parents did, a generation ago." On leave of absence from the faculty of the State University of New York at Stonybrook, L. I., he is devoting full time to writing, and leaves soon for Europe to cover a sports event for Life magazine.

BOWLING AWARDS — SURPRISE AND OTHERWISE

Receiving the Manalan Award for good sportsmanship in the Junior Bowling League at IHC was Scott Shapiro, son of Dr. and Mrs. Burton Shapiro. . . while all snafued was Norm Weisman, former Post and Opinion columnist, at the B'nai Brith Bowling League award banquet. It was his thought that by pre-arranging an award for himself for good attendance, he would finally receive recognition of some kind or other after 30 empty

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PEARL'S Pearls

(Continued From First Page)

years. He received one, 'tis true, but with this inscription: "No Talent, Just Perseverance, but Mostly Chutzpah." It was all in good fun, and provided a merry highlight for the evening.

LIMBO OR SKA ANYONE?

Mr. and Mrs. Leonard Berman were in a nostalgic mood after visiting Ocho Rios, Jamaica, recently, where they had spent their honeymoon 10 years before. Mrs. Berman stated how pleased they were that the island was still "native." All was as almost before; the fire-eater performers still entrancing the tourists; bananas and other tropical fruits yet being toted gracefully upon the heads of the natives; and the ever-present goats sashaying along the only road going through Ocho Rios. And, as in so many places, tourism was the main source of revenue. . . The North and South, both, were visited by Mr. and Mrs. Jerry Stein and family. Todd, 5, was making his first trip memorable for his parents by being a perfect traveler. He, and his brother Mark, and sister, Pam, having first been to Miami Beach, were visiting Mrs. Stein's parents, Mr. and Mrs. William Popper, and her brother, Dr. Jordan Popper of Honolulu, T.H. in New York City. . . and a "Voyager" couple, Mr. and Mrs. Benjamin Schuff, who recently were on a Voyager trip with Mr. and Mrs. Jack Taslitz, and Mr. and Mrs. Eugene Fishman, have decided that after being in past years on other "trips" to Acapulco, Jamaica, and Expo, "enough is enough for now" and plan to devote the summer to golf. . . also returning recently from the South were the Joseph Rothbard family from Sarasota, and from Palm Beach, the Eugene Glick family.

PERSONAL PLAUDITS AND PLUGS

Do be an angel. . . and support our Theatre in the Woods! May 20 is the deadline for angels' names in the program book. Morris Axelrod, president of the "theatre" says that being an angel (\$25.00) a sponsor (\$15.00) or a patron (\$10.00) also entitles one to two seats for each production. . .

Over 200 men and women attended the National Council of Jewish Women's 75th birthday party — including these 40 year members: Mesdames Sidney Aronson, Sigmund Asher, J.K. Berman, A.L. Borinstein, Harry Breeding, Benjamin X. Cohen, Joseph A. Cohen, Sultan Cohen, Bert Goldberg, Victor Goldberg, Julius Goldsmith, Sol Goldsmith, Jack A. Goodman, Harry Jackson, J.J. Kiser, Leo Levey, Sidney Maholowitz, Samuel Mantel, I. Mazur, William P. Meyers, V.E. Pinkus, Louis H. Segar, Max Selig, J.B. Solomon, Louis Strashun, Hugo Strauss, Maurice Tavel, and Walter Wolf, Sr. . .

Lee Ann Fink, daughter of Mr. and Mrs. Louis H. Fink, has been elected All School Secretary at Bradley University. She also serves as comptroller of Angel Flight, an honorary auxiliary of the Air Force ROTC, and is serving her third term as treasurer of her sorority, Sigma Delta Tau.

Mrs. David Siver, soon to move to a new rustic colonial home, paused to tell us that her son, Greg, a graduating student at Miami University, Oxford, O., has won a double award — one from his fraternity ZBT, where he is vice-pres., and another from the University.

Hosting a 60th birthday party for his sister, Mrs. George Karabell, at the Meridian Towers, was Ben Winston. Also at the family affair were Mrs. Karabell's brothers and their wives, Mr. and Mrs. Maurice Weinstein, and Mr. and Mrs. Martin Winston; and Mrs. Karabell's sisters and their husbands, Mr. and Mrs. Robert Glazier, Mr. and Mrs. Leonard Reiter and Mr. and Mrs. Louis Freedman, Frankfort, Ind. Cousins Mr. and Mrs. Ernest Herman, Mr. and Mrs. Stanley Werner, and Mr. and Mrs. Morris Borinstein helped make this evening a memorable one for Mrs. Karabell and for her son, Harold, as well.

FINALE AND QUOTE OF THE WEEK

While Mr. Karabell was aware of the planned surprise, Mrs. Karabell was not and since it was a birthday party, and one usually tells one's age, she displayed rare courage among women by not only admitting hers, but also by philosophizing about it, "When you're born and raised here, and when everyone knows it anyway, why not admit it and be proud of it, too?" Why not, indeed?

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They Mean Business This Year

Highlighting Israel's Independence Day Parade this year again as usual were the girl soldiers. Although in times of war, the girls are not permitted in the front lines and thus are rarely exposed to gunfire, in the 20th anniversary parade, they carried machine guns — the Uzi — for the first time. — Israel Sun Photo.

Last Military Exhibit?

Exciting Parade Enlivens Israel

JERUSALEM — It was a glorious day for Israel, but it may mark the end of military parades as the distinguishing character of the celebration of Independence Day.

A growing, but yet minor, expression of disenchantment with military parades has been noted, and this year was accentuated by the difficulties in the United Nations which passed a resolution opposing the exhibition of Israel's military might in the streets of Old Jerusalem.

The parade lasted more than an hour, with Israeli units and the air force putting on a spectacular display.

ALTHOUGH the mood of the country was stern as Israel's foes were threatening to engulf her in another round of warfare, the festivity of the occasion was unmarred despite earlier threats by Arab terrorists that they would disrupt the anniversary observance with all means at their disposal.

Seated on the reviewing stand were President Zalman Shazar, Premier Levi Eshkol, Minister of Defense Moshe Dayan and an array of other prominent Israeli leaders. General Dayan, though a civilian now, wore his military uniform. The Defense Minister, who was hospitalized because of an injury some weeks ago, stood up as President Shazar arrived and while the national anthem was being sung, but he remained seated for the rest of the parade. Missing from the reviewing stand was former Premier David Ben Gurion, who earlier indicated he wished to be seated in the public stands. Also missing were the envoys of countries that do not recognize Jerusalem as the capital of Israel.

While the parade was a convincing display of Israel's armed strength, there appeared no deliberate effort to magnify that fact. A highlight in the parade was the marching of a contingent of an armored brigade that recaptured East Jerusalem last June. The unit led a column of captured Arab Equipment. Also on display was an American cannon captured in the war with Jordan, an artillery piece that shelled Tel Aviv last June.

WHILE attention centered on the marchers, many eyes were raised skyward as low-flying jets put on aerial fireworks. Flying in precise formation in the form of a six pointed Star of David, planes spouted streamers of blue and white smoke to the delight and applause of the onlookers.

One of the highlights of the parade was inclusion in the reviewing stands of representatives of Israel's minorities, including Moslem and Christian spiritual leaders.

For hours before and during the parade, Israeli soldiers were standing on roof tops in the event of terrorist efforts to disrupt the event, and the streets were filled with police guards and soldiers on the lookout for would-be troublemakers. In addition, the city was guarded against attack by helicopters that

(Continued on next page)

PEACE

Arabs And Jews

NEW YORK — There is one place where Jews and Arabs seem to get along well together.

Dr. Moyses Kauffmann, president of the Confederação Israelita do Brasil, told a meeting of the World Jewish Congress here that "Relations have been consistently good between us and our Arab fellow citizens of Brazil. There is mutual respect between the communities and although there was a little minor tension last summer before and immediately after the fighting in the Middle East, efforts to blow this up into something bigger failed completely."

Rabbi Challenges Ambassador Role

DULUTH (P-O) — The rabbi who spoke for the Jewish community at the memorial for Martin Luther King, Jr., took exception to remarks that "it was good for the Jewish community" expressed by a number of people, none of whom attended.

"How absurd," Rabbi Sylvan D. Kamens wrote in his bulletin. "Am I as a rabbi merely a figurehead, a vicarious professional Jew who is trotted out for public functions to 'represent' Duluth's Jewry? If there were 20 Jewish people in the auditorium it was a lot."

He then excoriated the members of his Tifereth Israel congregation for being "so insensitive to decency and any American idealism that we can not spend an hour on a gloomy Sunday afternoon to pay tribute to the life of a man (with whom we did not necessarily agree all the time) who stood for peaceful change of the evils of our society?"

SO SAYS MAX LERNER

Anti-Semitism Possibility Here

SAN FRANCISCO — A caution that a massive outbreak of anti-Semitism was possible in the United States was uttered here by one of America's leading liberal pundits.

Dr. Max Lerner, noted newspaper columnist and chronicler of contemporary history, told the annual convention of the National Jewish Welfare Board that such an outbreak is possible under three conditions:

- Nuclear war,
- A feeling of betrayal by America in the Vietnam crisis and
- Overwhelming Black riots in the inner cities of the nation.

"SHOULD ANY OF these come to pass," Dr. Lerner asserted, according to an exclusive report from this city appearing in the Heritage Publications of Southern California, "massive, massive anti-Semitism will break out in America."

The report was signed by Herb Brin, publisher.

"Jews are in the struggle that is engulfing America, and out of it," said the noted historian. "Therefore they can be critical of it — for there is the Jewish passion for justice."

He made it clear that there was danger to the Jews in what was happening.

"On the one hand, for example, the Jew is accused of being a revolutionary supporter of Negro insurrection," said Dr. Lerner.

"On the other hand, there are those who burn his stores and accuse him of being an exploiter of the Negro. But the Jew will keep his cool in the crossfire."

DR. LERNER noted that despite dire predictions of the loss of Jewish identities and values in an open society, "Jewish tradition is not being lost — we are contributing to the larger culture and subculture of our time."

This contribution of a Jewish ethos to the moralities of America will be a significant contribution to history, he said.

In his address, Dr. Lerner declared that America is being tested by an erosion of the American dream on two levels: the Negro revolution and the campus revolution.

These have resulted from a tragic war crisis, an inner-city crisis and a generation gap.

In face of these cataclysmic convolutions — "the problem of American leadership is to ride the whirlwind, to direct the storm."

DR. LERNER noted that despite the claims of the Communist world to the revolutionary ideal — "the United States is perhaps the most revolutionary society of them all."

Here, the revolution is by the people and for the people, he pointed out.

In the Soviet bloc, Poland as prime example, "the way to meet change is to suppress it." The result: an ugly anti-Semitism designed to serve as a smoke screen for unrest.

Dr. Lerner warned the Jewish community it would have to develop defenses against anti-Semitic remarks from the Black Power movement in America, the swastika-clad Rockwell Nazis, the Gerald Smith bigots, the armed Minutemen.

HE EVEN warned of a "potential for anti-Semitism" in the John Birch Society and the George Wallace movement.

With respect to Nazis who have been invited to speak before major university audiences, Dr. Lerner said: "Of course they are entitled to freedom of speech. But America does not owe them an audience."

The convention closed with adoption of a series of resolutions projecting the organization's views on developments affecting the Jewish and general American community.

HIGHLIGHTING the series of resolutions was one calling for total involvement in community programs to alleviate the urban crisis through helping to provide jobs, education and better housing opportunities for non-whites and other deprived

(Continued on next page)



Lerner

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Ashkenazim In America Surpass Sephardim

Difference Between East, West Jews

By PHIL SHANDLER

WASHINGTON, D.C. (P-O) — American children from Ashkenazic homes are better prepared for school than similar youngsters from Sephardic backgrounds, a new study indicates.

The report, issued by the Center for Urban Education in New York, undermines the hoary tradition that all Jews bow down to education.

And because the study found differences between two groups of equally affluent tots, the author raises questions about a basic premise of the federal War on Poverty: That social improvement is essential for educational progress by slum children.

"THERE EXISTS an unexamined factor, beyond those of class, ethnicity, race and money, that determines academic readiness," says researcher Morris Gross.

"Although this study was unable to pinpoint the specific ingredients of the relative unpreparedness of the Sephardim," Gross writes, "it seems clear that part of the missing achievement profile is in the area of cultural values and attitudes . . .

"Among the dynamics of the academic achievement process, strivings and values within the individual and subculture represent a significant variable.

"THE HEART of educational deprivation," he suggests, "may be lack of internal need or drive, not insufficient opportunity."

At the same time, Gross warns against the "assumption" that "a culture committed to academic improvement is higher than one that is not."

" . . . Is it possible that

academically backward cultures are more relaxed, less troubled, and less pressured?" he asks.

Gross is an assistant professor of educational psychology at Hunter College and a school psychologist for the Jewish Education Committee of New York. The Center for Urban Education, which issued his report, is one of some 20 federally-designated regional educational laboratories.

Gross's research was conducted in 1965 among neighboring Jewish groups in Brooklyn — one, a Sephardic group of Syrian descent, the other an Ashkenazic community whose European origins he does not pinpoint.

HE ADMINISTERED four types of tests to certain children applying for the first grade of Ashkenazic and Sephardic day schools two blocks apart, and interviewed their mothers.

Both groups, he emphasizes in his report, were "privileged": The mothers in many cases had "minks, maids and country homes."

Yet, "the Ashkenazic preschool children in this sample (he doesn't give its size) were significantly better prepared for the intellectual demands of school than were their Sephardic compeers."

On the Peabody IQ test, for example, the differential was 17 points — 1 point greater than the difference found, he says, between Ashkenazic and Sephardic groups in Israel.

CLEARLY, he suggests, the Israeli explanation — the "anomie caused by limited opportunities, persecution, ghetto living and economic impoverishment — cannot be the answer for the data of this study."

Wherein, then, is "Maisheh"

better prepared for school than "Mosheh?"

Part of the answer, he says, may lie deep in the European shtetl from whence the Ashkenazim came.

"It is herein proposed that the differences are related to long-standing cultural ideals and stresses — that, in effect, culture does not die easily and that different ways of life are transmitted to offspring."

RECALLING the "education consciousness" of the shtetl, as social revolutions swirled about the last few centuries of European Jewry, while Oriental Jewry stagnated, he comments:

"The ego ideal of the Ashkenazi may still be the scholar, though in the form of a white-coated physician or chemist, while the ideal of the Sephardic community may be the merchant prince . . .

"The Sephardi's achievement drive may be directed to the accumulation of wealth while the Ashkenazi may retain his shtetl commitment to book-centeredness."

Both Ashkenazic and Sephardic mothers in Brooklyn almost equally told Gross they wanted extensive educations for their offspring. But he comments:

"In the abstract, Sephardic mothers may preach the virtues of education, but in the concrete her actions may point in other directions."

"FURTHER research might focus on the quality and quantity of her verbal interplay with the child," he suggests. "How much encouragement and stimulation of cognitive growth is there?"

"The question," he says, "is one of urgency about, commitment toward and active

molding of preparatory skills. . . . A child may be prepared, at the tender age of five or six, for the intellectual life. He may already have internalized a way of looking at learning, a style of performing, an approach to study and cognitive tasks.

"Furthermore, such readiness orientation is acquired through encouraging features of the environment, through deeply imbedded cultural values and role models, and, finally, through emotional communication that knowledge is the essence of life," Gross says.

AS FOR THE relationship of poverty and education achievement, he comments:

"If the Sephardim in this study may be viewed as Orientals with money, then it follows that economic improvement alone will not alter the essence of economically underprivileged Americans or Israelis . . .

"Educational in difference depends on the mind, not the pocket . . . changing adverse conditions is no guarantee that the life styles of a culture will be reshaped."

Declaring his belief that "poverty ought to be eliminated as intrinsically pernicious," Gross observes that "poverty may be but the veneer of for cultural aristocrats, while wealth may conceal cultural hovels.

"THE SEARCH," he concludes, "may have to be for the inculcation of educational drives and aspirations, for academic strivings, for commitment to learning."

In comparing cultures, Gross notes Ashkenazic-Sephardic differences of the sort that other researchers have assigned to

the Negro-white relationship in America. It may be, for example that "the crucial element in Sephardic (read Negro) educational unpreparedness lies in the broad area bound by aspirations, faith in the school system, deeply-rooted home attitudes and values concerning academic achievement, and stress on intellectual competitiveness," he says. And at another point he alludes to research stressing the Ashkenazi's (read white's) "culturally induced willingness to forego immediate gratification for future goals."

But he warns against assigning values to cultures, and plotting social change on such a scale.

"THE EVALUATIVE criteria and arguments for change are the middleclass norms and values so dear to the academicians and intellectuals . . .

"Must they (the Sephardim) conform to the standards of life styles and values of the Ashkenazim? Must lower-class Negroes conform to the life-styles and values of middle-class whites?

"There is an element of white colonialism," Gross asserts, "in the attempt to reshape the economically underprivileged in the image of education-minded, intellectually oriented academicians."

"One can argue for many other important goals, such as emotional health, social adjustment, moral development, aesthetic tastes, or inner tranquility."

"Possibly, the Ashkenazim ought to learn from the Sephardim how to underplay academic drive," he says.

Anti-Semitism Possibility Here

(Continued from preceding page)

Americans. Participation in such efforts, the resolution said, would be in fulfillment of "Judaic commitments."

A resolution dealing with the recent riots following in the wake of the assassination of Dr. Martin Luther King, the delegates called on Congress to give priority to legislation to aid the needy and hard-core unemployed. The resolution also called for aid to Jewish merchants who were victims of the rioting.

In a resolution on the war in Vietnam, the convention said it favored a negotiated settlement, believed in "full freedom of dissent" on the issue but not in "the use of illegal means" to register that dissent. The resolution also noted that the war diverted large national expenditures which otherwise would go "for needed social and economic programs."

LOUIS STERN, of South Orange, N.J., was re-elected to a two-year term as president of the JWB and Mrs. Hugo Dalsheimer, a Baltimore Jewish community leader, was elected president of the World Federation of YMHAs and Jewish Community Centers.

Exciting Parade Enlivens Israel

(Continued from preceding page)

circled the area like birds on an urgent mission. But there were no incidents, except for a few people who fell prostrate because of the heat. There were no reports of any acts of sabotage or terror.

The reviewing stand was built on a hilltop in Jerusalem on the road on which the Arab Legion marched in 1948 on its path to capture the old city of Jerusalem. It was the same road on which an armored Israeli brigade marched last June to retake the old city.

ONE OF THE most attractive features of the event was the marching of a women's unit of soldiers who for the first time were permitted to carry machine guns in their hands as they marched. The Arabs in old Jerusalem largely kept away from the parade, nevertheless many of them could not resist looking on from behind shuttered window and roof tops.

Japanese Boycott Of Israel Bared

NEW YORK — A charge blaming the Japanese government for failing to adopt a policy that would protect its industry from Arab boycott pressure against trade with Israel was made last week by the Anti-Defamation League of B'nai B'rith.

The failure of Japan to adopt such a policy, according to Arnold Forster, general counsel, has been the cause of Japanese companies "flatly refusing to do business with Israel."

Forster noted that the United States had adopted protective legislation that encourages and requests American companies not to comply with "restrictive trade practices fostered or imposed by foreign countries against countries friendly to the United States."

An official of Japan's Ministry of International Trade and Industry said recently that government trading circles would prefer to promote, rather than discourage, trade with Israel. He said only a few Japanese concerns were involved in the boycott.

However, the Anti-Defamation League report listed major Japanese firms which were cooperating with the boycott.

Hussein Seen With Peace As Only Hope For Throne

AMMAM, Jordan — King Hussein's letter to President Nasser of the United Arab Republic urging that negotiations with Dr. Gunnar V. Jarring not be broken off, was considered here as another sign of the Jordanian monarch's almost impossible position.

He is caught between the El Fatah forces, whose strength is growing, and the security of his own throne, which is consequently endangered as Israel responds to infiltrations from guerilla forces Hussein cannot control.

King Hussein is concerned over the new note in Egypt's foreign policy, which has taken a turn against the Jarring mission, as indicated in Nasser's belligerent speeches of recent weeks.

King Hussein's rush visit to England is believed to have the same goal — to persuade England to use her influence on Egypt and Israel to keep open the option of starting peace negotiations.

Egypt, on the other hand, with Russia continuing to support her with additional arms shipments, is under no immediate pressure of any kind.

Norwalk Parade Bans Birch Society

NORWALK, Conn. — The decision of the Memorial Day Parade Committee, by a 10-2 vote, to ban the John Birch Society from the parade means that the Jewish War Veterans and the Disabled American War Veterans will participate.

Last year the Society was finally permitted to enter a float, although its original one was rejected.

Jewish Post & Opinion

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Rabbis Don't Believe It

America Judaized?

Two rabbis have taken exception to a viewpoint that the American public has become Judaized.

Walter Kerr, New York Times critic, in reviewing "The Education of Hyman Kaplan," took the position that the Jewish immigrant and his descendants in this country through their "critics, politicians and theologians" have shaped and formed the "ways of seeing" of America.

RABBI GILBERT KLAPERMAN, president of the New York Board of Rabbis said he believes the implication was not intended, but may be dangerous.

He said it "evokes the specter of a takeover which must appear sinister to the man on the street and must curdle the blood of the right wing militant reactionaries who see a dangerous foreigner lurking behind every

bush." The play deals with the adjustment of Jewish immigrants to the United States. One of the characters is a real WASP, Mr. Parkhill. Mr. Kerr's point is that 35 years after the time of the play, Mr. Parkhill became more like Hyman Kaplan than Hyman Kaplan became like Mr. Parkhill.

Mr. Parkhill, the WASP, writes Mr. Kerr, is now "the odd ball, the stranger, the fossil... A vast transition has reversed what we are looking at. It's not just a matter of having been so exposed to Jewish entertainers and Jewish novelists that their trick of rhythm have curled up in everyone's ears and come to feel at home there. That's happened, all right. Collecting Yiddish words and dropping them into Madison Avenue sentences has been fashionable for a long time now, so fashionable that it, too, is

out of date. The gentile who can't invert his sentence structure to make it sound pleasantly Jewish probably doesn't exist outside Kansas... Everybody today has a Jewish mother, whether she is Irish or whatnot."

ANOTHER RABBI, Howard Singer of the Laurelton Jewish Center, writes in his bulletin that he believes America is still burly, still rough and muscle conscious.

"I'm afraid that American Jews have become more 'goyish' than America has become 'Yiddish,' he said. 'Mr. Kerr thinks otherwise, and all I can say is 'Halavi.' Would that it were so."

Orthodox Protest School Aid Fight

NEW YORK — Agudath Israel of America, has charged that nine non-Orthodox groups which filed a brief in the U.S. Supreme Court against the New York Textbook Law are "undermining Jewish interests by their die-hard opposition to providing equal treatment to religious school students in the distribution of secular textbooks."

The Orthodox organization, which for the past decade spearheaded Jewish efforts to obtain federal and state aid for non-public schools, said the appeal of the Reform, Conservative and secular Jewish groups "creates an image of a Jewish community stubbornly persisting in a fight to deny religious children their rights, and lends credence to the portrait painted of the American Jew as a secularist-obsessed individual."

Agudath Israel is a co-sponsor of a brief filed with the Supreme Court urging approval of the textbook law which furnishes publicly-owned books to children attending non-public schools.

Soloveitchik Refuses To Write Off Alienated

NEW YORK — The leader of Orthodox Jewry in America — Rabbi Joseph Soloveitchik, of Boston—will not write off Jews who are alienated from the Jewish community.



In the lead article in the current issue of the Rabbinical Council Record, organ of Orthodox rabbis Dr. Soloveitchik is reported as asserting that "regardless of the distance such Jews put between themselves and the rest of Jewry, they cannot be written off."

Rabbi Soloveitchik said the alienation does "not stem from a rejection of moral authority, but rather as the result of not being exposed to Torah and 'Yahadus.' He added that if the rabbi could succeed in reaching such Jews and making them aware of the Almighty, much good would result.

This approach, Rabbi Soloveitchik was quoted as saying, must be aimed at the heart. He told the rabbis attending the mid-winter conference of the Rabbinical Council of America, that "lecturing and moralizing will cause the loss of all hope to save American Jews. Understanding the problems and even the sins of such Jews is the only possible way."

Kosher Bus Tours

Olam Travel Network Inc., specializing in Kosher bus tours for individuals and groups who wish to adhere to dietary observances, will conduct its first tour on May 30 and 31 from New York to the Pennsylvania Dutch country. Later tours will go to Washington, D.C., Niagara Falls and New York's Finger Lake district on Aug. 8, 9-11.

BAT MITZVAHS LATER

Thirteen girls at Temple Israel, Albany, N.Y., have decided to postpone their bat mitzvahs for three years in order to receive more intensive training in Judaism.

DAY SCHOOL IN BANGOR

The smallest Jewish community to support a Jewish all day school is Bangor, Me., with a Jewish population of 1,200 souls.

CHOICE OF THREE

Affiliation To Be Voted

WASHINGTON, D.C. — Only The Orthodox wing of Judaism doesn't have a chance to win the affiliation of a two-year old congregation here which is deciding on whether to become Conservative, Reform or Reconstructionist.

The Jewish Week reported that Rabbi Arthur Gilbert, assistant to the president of the Jewish Reconstructionist Foundation, spoke to the congregation last week. He will be followed by Gershon Gross for Conservatism and Rabbi Saul Besser for Reform.

The congregation is in nearby Reston and is known as the Northern Virginia Hebrew Congregation. Its rabbi is David Ben-Ami, and a spokesman said it conducts a program which attempts to reinterpret the Jewish religion and tradition in terms of the modern world outlook.

Lack Of Chaplains Laid To Seminaries

NEW YORK — There is no excuse for the American rabbinate at this stage of the game to fail to provide the very limited number of chaplains required by Jewish men in the armed forces.



Bernstein

Rabbi Louis Bernstein, writing in the Rabbinical Council Record, of which he is editor, made the accusation in his column "Thinking Aloud."

He charged that "The collapse of seminary authorities under pressure of students is a breach of faith with chaplains in the service and those in the reserves." He pointed out that "the former may have their terms extended the latter may be recalled."

RABBI BERNSTEIN said he challenged the Yeshiva University statement that "a voluntary program has increased the number of volunteers by 50 per cent.

There are currently only three Orthodox rabbis processing for the chaplaincy — two from Yeshiva University and only one from the senior class. He listed also two undergraduates who are in reserve program but said they will not enter the service for a long time. "The volunteer program," he charged, is a total flop."

Rabbi Bernstein asked that the "record be made public. Let the Jewish community have all the statistics.

"THE PUBLIC," he pointed out "will either make the program successful by the pressure of its sentiment or bear the final responsibility for its demise by its indifference."

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MOSCOW — Ten thousand copies of the siddur Soviet authorities promised would be published years ago evidently have been printed. Soviet embassy information officials have been instructed to announce publication of the prayer book.

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Shopper Finds Divergence In Passover Food Prices

NEW YORK (P-O) — How much the Jewish housewife paid for her kosher for Passover foods, particularly matzos, depended in good part on where she lived geographically and which stores she patronized. The P-O learned from personal consumer comparison shopping.

Basically, whatever the going rate was anywhere, the kosher for Passover 1 lb. box of plain matzos would cost approximately one-third more than a box of crackers of the same weight and same ingredients but not with the procedure that makes it "Pesadick."

THIS held true, even more so for other kosher for Passover canned foods as a 1 lb. can of peaches, offered by one noted matzo firm sold at between 63 cents and 69 cents, depending on the store patronized. The most expensive canned brand of peaches of same weight by a top brand name in the same super market was tabbed at 39 cents minus the Passover label. A can of 1 lb. coffee, offered by another top matzo products house was tagged between 99 cents and \$1.09 while, cans of coffee without the Passover designation lay idly by in nearby shelves at between a low of 65 cents to a high of 85 cents a lb. for top brand coffee.

Matzo of the plain variety was selling at the celebrated Macy's department store here in NYC at a \$2.35 price for a 5 lb. package. Housewives who may have admired the attractive Macy's setting but patronized local chain stores in Brooklyn and Queens found they could pick up the same package at a 28 cent savings: \$2.07 being the average. Last year though, the

housewife paid only \$1.69 in most chains for this 5 lb. package, a 38 cent increase in this one item alone.

EGG MATZO in individual 1 lb. boxes ranged between 55 cents and 59 cents per box while the individual plain 1 lb. boxes of matzos ranged between 41 cents and 45 cents. Oddly, the P-O found a number of smaller one-man owned stores, selling of the 5 lb. plain matzo at \$1.99 and pricing the Passover borsht at 28 cents; some 5 cents below the general tag at larger stores. These small groceries used the 5 lb. matzo package and borsht as what is known in the food trade as "leaders," to attract the customer and woo them away from the chain stores.

The chain stores were not napping either. One had Passover name brand cake loafs sale stamped at 89 cents while the same loafs were commanding 10 cents to 15 cents more at rival places. Another Chain king used bottled fish of a top brand name, 1 lb. jar for 59 cents while the same brand was wearing 10 cents to 15 cents higher collar at rival markets.

Fish, incidentally, is one item that does not have to be "specially" prepared for Passover and most often the labels reads, "may be used for Passover." Matzo meal cost between 39 cents and 45 cents a box while the same box 'not for Passover' sells for between 17 cents and 21 cents.

A top matzo company had a 3 oz. kosher chocolate bar tagged at 33 cents while a comparable Israeli import wearing the Passover label was selling for 10 cents for a 2 oz. bar.

Adjusting To Conditions Has Saved Jewish People

By PHIL SHANDLER

WASHINGTON, D.C. (P-O) — Judaism has survived other great civilizations because "we have always had a willingness to accept new ways as sources of new vitality."

This was the theme of a talk by Dr. Gershon D. Cohen, professor of history at Columbia University.

GUEST LECTURER at Adas Israel Congregation here, Dr. Cohen said that throughout Jewish history many Jews individually have defected, usually to survive economically in crisis periods. But as a people, he said, the Jews have "corporately opened themselves to new influences and adjusted to them," accepting these new

modes as "new sources of energy."

"We have never been a fossil culture like those that conquered us from Rome or Greece," he said.

"THE DISTINGUISHING quality of those now-dead civilizations was their orthodoxy — they would brook no changes in the ritual," he said.

By contrast, Judaism has always had "at least a few leaders willing to accept change as a fact of life," he said. By consistently interpreting and re-interpreting tradition, "we have enriched our life according to the contemporary scene, not being swallowed up, but rather making it our own," he concluded.

Whether More Used By Yale Jewish Students Division On Marijuana

By ANNE HENKIN

NEW HAVEN, Conn. (P-O) — A survey of this college town — Yale University — shows a difference of opinion as to whether marijuana and other drugs are used proportionally more by Jewish than non-Jewish students.

Included in the survey were students, rabbis and faculty members and psychiatrists.

The question arose following the recent arrest of three Jewish boys on drug charges almost at the same time.

DR. ALBERT SOLNIT, director of the Yale Child Study Center, said he believes there is an increase in the use of alcohol and drugs but said he finds no evidence of proportionately greater use among Jewish students.

Agreeing with him was Dr.

Jay Katz, adjunct professor of law and psychiatry at Yale, who added he believes the law concerning the use of marijuana should be revised.

"Keeping the law as it is can only lead to greater abuse," he said.

At least two rabbis believe there is less danger in the use of marijuana as with some other drugs.

Rabbi Robert Goldberg, spiritual leader of Mishkan Israel, and Dr. Arthur Chiel, said they believe the Jewish community should study the problem and work with others to revise the law if it is advisable.

STUDENTS ALSO said they feel that the use of marijuana is on the upswing while the use of LSD has gone down. They also said they believe the laws needed changing in view of the

fact, in their opinion, marijuana is not dangerous.

One student said the use of marijuana is widespread but that there is no difference in the proportion of Jewish students and non-Jewish students who use it.

Another said he believes the use of drugs is more prevalent among those without any Jewish background.

One Yale student said there are definitely more students using marijuana but there are fewer users among Hillel members because Jewish culture dictates against it.

A PHI BETA KAPPA man said marijuana is intellectually stimulating and said it is his opinion that more Jewish students are taking drugs.

"They are the brighter ones, the more intellectual," he said.

But Israelis Earn Only \$1600 Annually

Like American Dream

PITTSBURGH (P-O) — The average Israeli must get along on just \$1,600 while his American counterpart lives on \$4,000 annually.

So wrote William Allan, business editor of the Pittsburgh Press, following a week-long tour of Israel. Mr. Allan was the guest of North American Rockwell which sold its Commander Jet plant facilities to the Israeli government.

IN A WEEK - LONG series entitled "Israel — 20 Years Later," Mr. Allan reported Israel's gross national product (GNP) is about 14 billion pounds (\$4 billion) for about 2.5 million people. This compares with a GNP of \$800 billion for 200 million U.S. people.

He discovered during his visit that Israelis reach the 50 per cent tax bracket at about \$4,000. The state begins taking 50 per cent of the pay if a person reaches that amount before the end of the year.

Mr. Allan interviewed a former Pittsburgher, Jerome Bachrach, now a 46-year-old Israeli lawyer, who reported that once an Israeli owns his home and gets into the \$6,000 bracket, there's little in Israel on which to spend more money.

"OUTSIDE OF foreign travel, there just isn't that much" he

said. "There is only one country club in all Israel and the dues are \$40 a year. If you drive a Chevrolet in Israel, you are either a millionaire or a smuggler (or a guide-taxi driver who used the car daily to make a living)."

Mr. Bachrach said everybody in Israel drives a small car and gets 30 miles to the gallon because gas prices are too high for full-size autos.

The transplanted Pittsburgher also said bus drivers make more money than young doctors. Airline pilots, because of a strong union, are the country's top-paid workers and are paid much more than college professors.

"There is also a brain drain here and it is a problem," he said.

Levin's Solution: Resettle Refugees

PITTSBURGH — Meyer Levin, author of "Compulsion," who now lives in Israel, had his own views on the Arab problem.

Speaking at Beth Shalom, he said, according to The Jewish Chronicle here "The Arab psyche is wounded by their position as Biblical illegitimates — the offspring of Abraham's handmaiden who were banished. And the early Zionists helped

MR. ALLAN, in another article, looked at Israel's kibbutz program, noting that although Israelis are avid anti-communists, they use one of the purest forms of communism through the kibbutz.

But he quickly points out that Israel needs the kibbutzim for its newcomers and as an outpost on its frontiers.

The three Communists Party members in Israel's 120-member legislature, he was told, were elected by the Arabs.

He calls Israel "America's fierce ally, complete friend and powerful psychological force... and when you seek why Israel has blossomed where others have turned sluggish, you uncover a burning sense of direction, a national purpose, which rivals the American dream."

perpetuate this attitude. That's why they scream that they're going to wipe out Israel," he said.

He stressed that Israel should embark on a unilateral program of resettling the Arab refugees.

He said such action would draw the poison out of the Arab hate propaganda, create a climate of cooperation, give a positive lift to real peace prospects and provide Israel with enormous world sympathy. "It won't be cheap to do so," he said, "but it's not nearly as expensive as another war."

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American Red Mogen David (Supporting Israel's Red Cross) 50 W. 57th St. NYC 19, PL 7-1627.

Anti-Defamation League of B.B. 315 Lexington Ave., N.Y. 16
Farband Labor Zionist Order 575 6th Ave., NYC 11, YU 9-0300

The Jewish Agency for Israel
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WHAT FOODS THESE MORSELS BE

Collector Of Recipes Is Our Food Editor

By SARAH LIEBER

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they issue give me many suggestions for my personal use or to share with readers.

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ORANGE DROP DOUGHNUTS
2 eggs
½ cup orange juice

¼ cup Planters Peanut Oil
1 tblsp. grated orange rind
½ cup sugar
1 tblsp. baking powder
½ tsp. salt
2 cups unsifted flour

Place eggs in a large bowl; beat well. Stir in orange juice, ¼ cup oil and grated orange peel. Mix in sugar, baking powder and salt. Add and beat in flour. Drop by teaspoonfuls into deep or shallow hot (375 degree) oil. Fry until well browned (about 1½ to 2 minutes on each side). Drain on paper towels. If desired, roll in

cinnamon-sugar. Makes about 24 doughnuts.

SPAGHETTI AL TONNO (Spaghetti with Tuna)

One-third cup Planters Peanut Oil
½ cup chopped green pepper
¼ cup chopped onion
2 cans (7 ounces each) tuna fish, drained and flaked
2 cans (8 ounces each) tomato sauce
½ cup water
2 tsps. salt
1 tsp. oregano leaves
½ tsp. garlic powder
¼ tsp. pepper
1 package (8 ounces) thin spaghetti, cooked and drained

Heat oil in a large skillet. Add chopped green pepper and onion; saute until tender. Stir in tuna fish, tomato sauce, water, salt, oregano, garlic powder and pepper. Cook until thoroughly heated, about 5 to 10 minutes. Pour sauce over spaghetti. If desired, sprinkle with grated cheese. Makes about 4 servings.

HOP PO GAI DING (Chicken with Walnuts)

3 tblsps. soy sauce
1 tsp. sugar
1 tsp. salt
1 (3 pound) broiler - fryer chicken
¼ cup Planters Peanut oil
1 cup walnuts
½ tsp. ground ginger
2 cloves garlic, minced
1 cup water
1 tblsp. cornstarch
1 tsp. monosodium glutamate
1 can (5 ounce) sliced bamboo shoots
hot cooked rice

In a large bowl combine soy sauce, sugar and salt. Skin uncooked chicken and cut meat into bite sized pieces. Add chicken to soy sauce and marinate for 20 minutes. In a large skillet heat oil. Add walnuts and saute about 2 minutes. Remove walnuts from skillet. To remaining oil in skillet add ginger, garlic, chicken pieces and any remaining soy sauce marinade. Saute until chicken pieces are well browned on all sides. Combine water, cornstarch and monosodium glutamate. Add to chicken. Cover and simmer

about 20 minutes. Add undrained can of bamboo shoots and walnuts; simmer additional 5 minutes. Makes 3 to 4 servings.

FARFEL KUGEL

1 package (8 ounces) egg barley
2 quarts boiling water
1 tblsp. salt
cold water
¾ cup chopped onion
¾ cup chopped green pepper
¼ cup Planters Peanut Oil
1 can (3 ounces) chopped mushrooms, drained
1 tsp. salt
¼ tsp. pepper
4 eggs, beaten

Boil egg barley in boiling water, with 1 tablespoonful salt added, for 10 minutes. Drain. Pour cold water over cooked egg barley; drain. Saute chopped onions and chopped green pepper in oil until tender, 5 to 10 minutes. Place cooked egg barley in large mixing bowl. Add sauteed vegetables, drained chopped mushrooms, 1 teaspoon salt and pepper. Pour beaten eggs over mixture in bowl. Mix thoroughly. Oil a 9 x 5 x 3 inch loaf pan. Line bottom of pan with foil, then oil foil. Turn mixture into prepared pan. Bake 1 hour at 350 degrees. Cool 15 minutes in pan before unmolding. Turn out onto serving platter. Carefully remove foil. Makes 8 to 10 servings.

PETITES POIS

A LA FRANCAISE

3 tblsps. Planters Peanut Oil
2 cups tiny fresh peas or 1 package (10 ounces) frozen peas
¼ cup chopped onion
½ tsp. salt
¼ tsp. pepper
3 large lettuce leaves, shredded

Heat oil in a skillet. Add peas, onion, salt and pepper. Cover; cook over medium heat 10 to 15 minutes. Add lettuce. Makes 3 to 4 servings.

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Kibbutz Versus The City

Difference Of Opinion

By HARRY HOFFMAN

PHILADELPHIA. (P-O) — They were "Shaloming" all over the place the other afternoon in the office of St. Harry Galfand, city representative. "Shalom — 20" to be precise — meaning "Peace-20," the theme of the 20th anniversary of the State of Israel.

And bringing the message to Philadelphia were two 20-year-olds from Tel Aviv, the City of Brotherly Love's sister city. They were vivacious, dark haired Aliza Elpern and Reuben Shahar.

GALFAND, WHO recently returned from Israel, looked at his visitors and asked, smilingly:

"Do you know what little girls like this become when they grow up in Tel Aviv? They become traffic cops. They're

probably the prettiest traffic cops in the world, but they're tough. They don't take anything from anybody."

Miss Elpern took the remarks graciously, but pointed out that she is on her way to becoming a lawyer.

The conversation turned quickly to the two visitors, who will be in the United States five more weeks in the role of goodwill ambassadors on a 15-city tour. It soon turned out that while Miss Elpern and Reuben are touring together, they take quite divergent views on a number of things.

"WE'VE KNOWN EACH other for just a week," Reuben said, "I guess we get along all right."

Miss Elpern entered a dissent. "We are extremes," she said. "We differ. I'm a city girl and

he wants to spend the rest of his life in a kibbutz. We will let it go at that and not talk about it any more."

But, naturally, they did talk about it some more.

"Growing up in a kibbutz teaches youngsters to rely on each other and how to get along," Shahar said.

"But it really doesn't teach you how to get along — not in the outside world," demurred Aliza. "I like living in the city, I like the freedom you have in the city."

ONE THING THEY did agree upon, however, was that they both liked Philadelphia. They feel "at home" here, they said, and that was something they could not say about New York.

Galfand gave the visitors miniature replicas of the Liberty Bell, while they presented him with a Byzantine oil lamp as a gift from the mayor of Jerusalem.

Feldheim Gets Rare Jewish Item

NEW YORK — The entire stock of M.L. Caillingold, of London, an outstanding bibliophile and a bookdealer who possessed an unlimited love for Jewish books, has been taken over by Philipp Feldheim, Inc., here. The London firm was formed in Warsaw in 1860 and moved to London in 1920, where it soon accumulated a tremendous stock of all kind of books of Jewish interest, among them very rare, old and out of print items.

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Revolution In Judaism

The attention paid to the Jewish college youth has reached the point where it needs the kind of spark that might effect the revolution that may change the course of American Jewish history.

Even though we are concerned with the disaffection of the young Jewish adult, it still remains a peripheral matter. We have moved off of dead center, where we considered college youth well taken care of by Hillel, but we still have not managed to meet the needs. We are in the discussion stage.

Not too much attention was paid to the announcement of the publication by the Central Conference of American Rabbis (Reform) of a 44-page booklet entitled, "Working With College Students — A Handbook For Rabbis." It is published by the Youth Committee of the CCAR, and its recommendations and outlook are refreshing.

The American Jewish Committee also has applied itself to the fact "that the situation of Jews in America differs so markedly from that in the past that American Jewish intellectuals have the obligation to think through a new philosophy of Jewish survival in a democratic society." The AJC has published a 60-page monograph, following a conference of a number of Jewish thinkers.

The CCAR handbook, noting that three out of four Jewish youths are college students, asserts that they frequently reach the conclusion that "one cannot be religious and intelligent at the same time. The Judaism which they learned as young children and now bring along when they enter college evaporates under the pressure of mature intellectual challenge. Religious faith and practice become irrelevant."

Pamphlets and meetings alone can not do the job. They serve their purpose though. What is required is making the issue central to our programs, not unlike Israel and Jewish education, and community relations.

In the end, the young Jew will remake Judaism. It will become a part of him, as it was a part of our fathers. The remaking will come out of the needs of the Jew. In the process, it will become what all of us mouth — living Judaism.

The committee which prepared the CCAR booklet sensed this point, but only adumbrated the real issue. The committee warned "that a congregation's programs must be on the highest intellectual level" and should not contain "shoddy material or irrelevant content." This in effect is saying that the young people already are beginning to make their influence felt — although it does not go as far in its analysis as does this editorial — that the spark when it is ignited in our young people will transform Judaism as it will transform the young people.

Jewish Holidays			
Lag Ba'Omer	Thursday	May	16
Rosh Hodesh Sivan	Tuesday	May	28
Shavuot 1st Day	Sunday	June	2
Shavuot 2nd Day	Monday	June	3
*Rosh Hadesht Tammuz	Thursday	June	27
Shivah Asar BeTammuz	Sunday	July	14
Rosh Hodesh Av	Friday	July	26

*Previous day is also observed as Rosh Hodesh

The Jewish Post and Opinion

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The EDITOR'S CHAIR

A phenomenon we noticed when we were in Israel last summer provides an insight which may not have occurred to too many, and which even we, in commenting on the development, did so only inferentially, not recognizing that this is a substantial point.

There were a great many of our friends in Israel last summer, Americans who came as a reaction to the Six Day War peril and victory. As we met them — had this been Paris or Rome or London — there would have been a great reunion. But not Jerusalem. It depended on the pecking order.

If we were a notch above them on this scale, the reunions were joyous. If we were below them, then after bidding us hello, the next step was for them to proceed with their business as quickly as possible leaving us to stand with mouth agape, and totally uncomprehending.

It was worse if both were on about the same notch in the pecking order. Then both of us had no use for the other. Each breathed a sigh of relief when the other had proceeded on his way. For the truth of the matter is that an American in Israel finds out where he stands — not by his relative weight in the American Jewish community — but by how high he can go in relation to the Israelis. If it is only as high as Teddy Kollek, that already puts him fairly well up in the pecking scale. If he can reach only to Israel Goldstein, that too is progress. If to Abba Eban — about equal to Teddy Kollek — that isn't bad at all. If to Eshkol, then he's about as high as he can go.

When we refer to "reaching," we mean an invitation to visit, either at the office or at home.

The problem confronts many visitors to Israel.

Back home they may be the chairman of the annual drive, or the biggest giver, and that puts them almost at the top of the scale in their local community. In Israel, they are a nobody.

We first noticed this point when we came across the efforts of the Israel Bond Organization and the United Jewish Appeal to arrange proper receptions for their local big shots when they visited Israel. They at first bought space in the Jerusalem Post, and even published individual pictures — all paid for. This practice, we noted here, at various times in a negative way, not willing to face reality.

One evening — not on our last trip — Ted Lurie, the publisher of The Jerusalem Post, took us with him to a reception at the home of Dr. Abraham Biran, who heads the antiquities department of the Israel Government. The reception was for the Los Angeles delegation — Israel bond people, as I recall. Dr. Biran had been the Israel consul in L.A. and that was the connection.

Food and drink were plentiful, and it made us inquire how it would be possible for a public

official to entertain so lavishly. The response was that the provisions for the evening were provided not by the hosts but from other sources. It made sense, and it indicates the problem of the various American Jewish organizations when their workers visit Israel.

It is the same problem as any American Jew faces when he goes to Israel.

An answer?

There is none — not really. Everyone has to protect himself and do the best he can. Perhaps a cabinet minister to receive tourists might be appointed, but since he would entertain everyone — there you have the problem all over again.

Our tradition teaches us humility, and that of course is the true solution, albeit in these days not a very realistic one.

WE BELIEVE we've noted here before that we read a number of Christian publications. One is The Christian Advocate and in its January issue it featured a floor plan for a house of worship which is a duplicate of that employed in the synagogue when it was in its original form.

It is the question you may have seen discussed, perhaps not from an architectural standpoint, of the present-day Jewish service being more like a theatre performance than prayer and communication with self and God.

In the city in which we were reared, there was the First Street synagogue, which had its bima in the center of the sanctuary, and the Ark at the far end. Later on when Rabbi Simon Cooper built his new edifice in Charleston, W. Va., we saw the same arrangement, but this was in a modern structure. Then as we got a chance to attend services at the Spanish and Portuguese synagogue in New York, we saw this in its most beautiful form.

The article in The Christian Advocate fails to note that what it is advocating is a throwback to the original synagogue, but it arrives at the same justification. Pastor E. Leon Sutch, of the Epworth Methodist Church of Elgin, Ill., states it this way:

"The movement toward high altars and divided chancels in our time has been ill conceived and contrary to Protestant principles of worship. The very altars we have been installing, separated from the people and with clergy and choirs in monk's clothing (robes), are the same altars the Reformers took pains to destroy. Reformation churches, both in England and on the Continent, closed up their choir chancels altogether and placed a simple wooden table out in the midst of the people. Reintroduction of these older forms into Protestant churches is essentially the result of a romantic movement unsupported by serious theological inquiry. James F. White, in his book 'The

(Continued on next page)

People — Restless, Protesting, Questioning, Frustrated

By RABBI MAURICE DAVIS
Like just about everyone else in America I have been trying to puzzle out the meaning behind this



Davis

son and Richard Nixon (with Johnson winning again and Nixon losing again) has turned into a wide, open-season with candidates everywhere appearing and reappearing

By now they are all in the open, save perhaps Ronald Reagan who waits in the wings for a cue. Part of his former training no doubt. The rest are visible, and audible. Robert

Kennedy announced after New Hampshire, and Nelson Rockefeller announced after Johnson. Richard Nixon has been in from the beginning trying not to notice that even against no opposition he seemed destined for second place. Hubert Humphrey emerging out of the world's most anonymous post is now trying to find or regain his own identity. How did it happen? Where and when did it all begin? Did it begin with President Johnson's electrifying announcement appended to the end of a dreary address? Did it begin with Eugene McCarthy whom Russell Baker likened to the Pied Piper of Hamelin?

At first I thought that it did. I thought that it was McCarthy who started it all, and I was grateful to him because of it. I am still grateful to him, but I no longer think that he was at the beginning. The more I

think about it, the more it seems to me he was the "mover" rather than the "mover."

The primary force was none of these men. The primary force was the people. Even without direction, even without leadership, it was the people, restless, protesting, questioning, frustrated. The mood of the people was recognized at last, and in a very real sense, the leaders were led.

Whatever the outcome, I find in this much a cause for rejoicing. I am not quite certain how it happened — or how it happens — but the people were heard. How wonderful it is to know that this can still take place.

In the democracy of America we have long been taught that the people alone are sovereign. Most of the time these seem to be words without meaning. Today they have come alive.

Press At Fault In Treatment Of Aliyah

By M. Z. FRANK

The growth of the Jewish Homeland and of the State of Israel has no precedent in history — except one in Jewish history 2,500 years ago,



Frank
ers to re-examine old dogmas in the light of changing needs.

From time to time this unprecedented movement called Zionism was forced by circumstances to break its own precedents. The proclamation of the State by a group of leaders, most of whom did not expect it to happen during their lifetime was such a breach in precedent. The formation of one regular army independent of party politics was such a step. The opening up of the country to mass immigration was a violation of the principle of selection established by Weizmann's regime in the Zionist movement. And so on.

BEN-GURION managed somehow to carry along his colleagues against their old habits, in introducing these revolutionary changes. Now without Ben-Gurion at the helm, Israel is called upon to break new ground altogether in attracting a new type of settler in large and increasing numbers: settlers who are not just a few crazy idealists (and who are not forced to leave their countries) but settlers who come out of a free choice, who, while seeking to satisfy their urge for Jewish identity and to meet new challenges, are still more or less down-to-earth people conscious of their mundane needs and who know how to make demands.

This is a new unprecedented challenge to Israel.

Unfortunately those who are ready to meet

this challenge are not in control — or like Moshe Dayan, are preoccupied with other matters, while those who control the Israel establishment are reluctant to meet the challenge head on. They spend a good deal of their time in spewing old rhetoric, in grubbing over jurisdictional disputes, in devising half measures, quarter-measures and mere pretensions of measures.

SOME OF THEM just sit back and hope for miracles. Gomulka is going to drive the Jews out of Poland. Well, that's about 20,000 immigrants. Not much effort required to bring them. If they don't like the bureaucracy in Israel, they can go back to where they came from. The Negro riots in the USA may bring an aliyah.

Anyway, you can count on 20-25 thousand per year in the immediate future. And then we'll worry. Meantime, instead of a thorough overhauling of Israel's economic and administrative set-up which would make the country capable of absorbing a substantial immigration from the West, we'll just introduce a few minor improvements at a leisurely pace, and take credit for progress.

Unfortunately, it is not only the official establishment and the party organs which show such an attitude but also the independent press which often criticizes the government, the agency and the Histadrut, in other words, the Establishment.

A case in point is HA-ARETZ.

IN THE 1950'S that paper opposed the unselective mass-immigration. But the opposition was open and conscious and based on apparent logic — at least the arguments were plausible. Today it seems to oppose any large immigration from the West. But the opposition is revealed in Freudian slips. When the British settlers held their annual convention, HA-ARETZ ignored it. I wrote Mr. Schocken to call his attention to the matter and to the forthcoming annual convention of the Association of Americans and Canadians in Israel.

That too, was ignored.

Soon after that the paper held a symposium on Aliyah from the Western countries. The report was published in the issue of April 18 and takes up two full pages.

The only one of the participants who delved beneath the surface was Eliezer Livneh. As for the rest, some were not as bad as others. But I wish to point out two instances of amazing attitudes:

SCHOCKEN SAID he had learned for the first time from an article in his paper by A.S. from London that the prospective olim or those who tried to settle and had gone back considered the Israeli authorities' call for aliyah as mere rhetoric. If they meant it, the same as they meant it about money collections, they would engage their best men to go after olim, instead of the emissaries they send. Furthermore, the Western oleh finds the administrative and economic practices in Israel as opposed to the notions he acquired in the West.

While A.S. wrote a good article, he said nothing that had not been said before, some of it in Schocken's own paper. Gershon Schocken is not a man who lives in the clouds or in the past. If he did not notice what so many other people noticed, it must be because he had a mental block against seeing certain things.

One of the most competent and gifted members of the staff of HA-ARETZ is Amos Eilon. He stayed in Washington as a representative of his paper for a number of years. He published books in Hebrew and in English and he showed himself quite capable of studying a problem thoroughly and reporting on it. Yet this man who came to Israel long before 1948, in discussing western aliyah, merely quoted the study made by an anti-Zionist American sociologist, Harold Isaacs (first published in The New Yorker) without any comments of his own, without even mentioning the fact that some of the Americans in Israel published some comments on the study by Harold Isaacs.

NOT ONCE, in the whole symposium, is there any mention of the Association of Americans, Canadians, British and other Western olim. Not one word about some of the more prominent Westerners who settled in Israel and who may have something to say.

Schocken and HA-ARETZ and the whole Hebrew press in Israel have not yet begun to treat the problem of Western aliyah seriously.

The EDITOR'S CHAIR...

(Continued from preceding page)

Cambridge Movement' (Cambridge University Press, \$7), has effectively discredited the divided chancel as an appropriate form for Protestant worship. . .

"Renewed liturgical studies in our time have been steadily charting new ground and influencing church design. Sanctuaries for Protestant worship are emerging. While it would not be correct to say a new style of architecture is emerging, it does seem that a new principle of architecture is establishing itself.

"For purposes of identification, it might be called the neo-Reformation principle. It sees the image of the church at worship as the household of faith, the family of God, gathered together to hear the Word of God, to celebrate the Lord's Supper. The gathering point for this family is the table itself. Its members sit around the table to receive spiritual food and the nourishment, much as any family sits around its kitchen table to eat and share the fellowship of family members.

"When applied to architecture, this principle would naturally place the table in a position of prominence, at or near the center of the room. It virtually eliminates the chancel and the privileged position of choir and clergy. It might be appropriate to say that the entire sanctuary has become a chancel, with the whole congregation exercising priestly roles. The clergy no longer turn their backs to the people in the priestly position but stand with the people around the table. A choir no longer dominates the service as if it were in a concert hall. It simply is one part of the worshipping people. This principle makes real in terms of space and location the Reformation principle of the gathered community and the priesthood of all believers."

THE FREUDIAN slip in the editorial headed "Adult Education and Friday Nights" in last week's paper when we gave ordination to Prof. Abraham Kaplan is most understandable. The name Kaplan to this editorial writer, means Dr. Mordecai M. Kaplan, and from what we heard about Prof. Kaplan's tremendous effect on his audience, that makes it a double Freudian slip, because Rabbi Kaplan, even past his 85th birthday, is still the most vigorous of us all.

WE KNOW THAT the Jewish community was more deeply affected by the assassination of Dr. Martin Luther King, Jr., than the average American — it is our nature to empathize with the downtrodden and the persecuted. But it was something of a revelation to read in bulletin after bulletin of our congregations, the response of the rabbinate to the foul deed. Rabbis rose to heights of poetic and profound expression. Many reprinted their remarks in their bulletins for wider coverage than merely those who attended the service that black weekend. We heard Dr. King only once — at one of the rabbinical conventions — and we know that he was a great friend of the Jew. Yet the response of the rabbinate was something greater. When we note such a reaction from people, we then know the depth to which they were touched. A similar reaction came from the rabbis and the average Jew when Israel was in peril last June, and that too told us the same thing. For whatever the reason, Dr. King's impression on the rabbinate was much greater than we — professional observer that we maintain we are — realized.

Your Name

By NORBERT PEARLROTH

Dear Mr. Pearlroth: I was wondering if you could trace the history of our name YUDENFREUND. I believe my husband's grandparents are from a town in Galicia that is famous for the manufacture of kerosene. The name was originally spelled with a "J." Very truly yours — Mrs. M. Yudenfreund, Potsdam, N.Y.



Pearlroth

Judenfreund means "a friend of Jews." But the name is not a manifestation of philosemitism. As a Jewish name it would be pointless. Your ancestor who picked this name in 1789 was a son or descendant of a man named Judah. The Austrian Government frowned on surnames of obviously Hebrew origin. That is why your ancestor masked his new surname, by adding the word "freund" to his ancestor's given name. There were two petroleum centers in the former Galicia. One was Boryslaw and the other Drohobycz.

Dear Sir: I would like very much to know about my family name. My grandparents' name was Stanislawski and they lived in Berezan, a small town in Russia. The nearest large town was Perejesslaw. Thanking you, I am — Yours truly — Rebecca Stanislawski Bilow, Santa Monica, Calif.

Stanislawski is a surname of geographical origin. It was drawn from the name of the town of Stanislaw, located on the gulf of the Dnieper River in the province of Cherson. The suffix ".ski" means "a native of" (Stanislaw). The latter is a Polish baptismal name. The town of Stanislaw was named after a Polish landowner of this name.

(Do you want to know what your name means? Send all queries to Mr. Pearlroth, National Jewish Post & Opinion, 70 Fifth Ave., New York, N.Y. 10011.)

WORLD DIALOGUE

The World Conference of Churches has convened a "consulation" here in June to which Christians and Jews from all parts of the world have been invited to discuss inter-faith relations, the Middle East and other political problems.

FIGHT ERUPTS

SYDNEY — When an irate Jewish spectator punched the leader of the Nazi Party who was seeking to hoist a swastika flag at a public meeting, a melee resulted, ending in three arrests. The meeting was called under the aegis of the Australian Nazi Party.



Synagogue & School management



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Fiscal Value Of EDP For Congregations

By MYRON SCHOEN

That there is great interest among synagogue leaders about the potentialities of electronic data processing has been amply demonstrated.



Schoen

More than seventy people from synagogues as far west as Denver journeyed to New York, gave up a Sunday, paid a fee, and listened attentively for five hours as knowledgeable men expounded on how they had instituted an EDP bookkeeping and accounting system at Reform Congregation Keneseth Israel of Elkins Park, Pa. The waves created by this session at the House of Living Judaism, headquarters for the Union of American Hebrew Congregations, have not abated. Orders are now coming in for the pamphlet published in connection with the institute, many accompanied by letters asking how a congregation goes about

converting to this electronic system.

ALMOST ALL OF the interest manifested by synagogue leaders has been in connection with the fiscal aspects of congregational management. That EDP has other potentialities seems to have been ignored. However, in the church field the opposite is true, and this is obvious by reading the proceedings of the July 1967 conference of the National Association of Church Business Administrators.

"By May, 1966, an EDP church record system had been developed and its membership constituency and its leadership development phases had been in operation on an experimental basis for over a year and a half," states the Reverend Kennon L. Callahan of the Lovers Lane Methodist Church, Dallas, Tex., in his presentation to the NACBA's eleventh annual conference held in Chicago. He further reports that this was preceded by several years of research and study at the Perkins School of Theology and that a corporation has been formed called Church Records Man-

agement, Inc. "The corporation has worked intensively to put into operation a practical and economical data processing system for day-to-day usage in local churches of varying sizes. . . At this very moment we are in the process of converting the membership constituency, church, school and choir records of our local church to data processing," reports the Reverend Callahan.

WHAT RECORDS and files are they computerizing and why?

First their membership file, for as Rev. Callahan states, "I do think the heart of any record system is an adequate and comprehensive constituency and membership file." Second, the "Leadership Development Files" for the purpose of knowing "who is working where and who has completed what courses. . ." Third, a school

master and attendance file. They also have a music, an evangelism, a visitation, a personal and finally a finance file.

I cannot attempt to assess the real value of Rev. Callahan's twelve page, single-spaced presentation within the confines of this column, but there is one further aspect that I do wish to cite. Few intelligent people will deny the remarkable contribution of EDP to business and government, but many are skeptical about its role in the synagogue. How do you evaluate the need for and-or the efficacy of EDP for your synagogue?

REV. CALLAHAN says there are four important things to consider in such an evaluation. First, is the organization of information. Do you feel that the information you need to manage the synagogue's affairs

are properly organized to plan its present and future operations? Second, the communication of information. Is the information available quickly and easily? Third, the utilization of the information. Is the information you want and need communicated in a form that it can be used by the leadership? And only fourth, the question of cost. Is there any real saving?

I believe that every congregation with more than 500 member families (a thousand or more individuals) cannot afford to ignore the challenge of electronic data processing. It can begin by setting up a study group and they should acquire copies of "The Computer As A Management Tool In The Synagogue" published by the UAHC, 838 Fifth Avenue, New York City 10021. It costs but \$1.00.

When To Wear It

The Yarmulke

MIAMI (P-O) — Rabbi Ralph P. Kingsley, of Reform Temple Sinai here who wears a yarmulke at services, took pains to explain why at a recent Combined Jewish Appeal affair at a Conservative sanctuary, he doffed the head covering.

"As most of you know," he wrote in his bulletin, "I prefer for a variety of reasons, which at one time or another I have made known, to wear a head covering whenever or wherever I pray — this, despite the fact that as a child I was reared

in a synagogue where no one wore a yarmulke.

"While my own preference may be in the direction of wearing a yarmulka, however, my Reform commitment causes me, just as strongly, to insist that one who prefers not to wear a hat be given that same right, with no implication that he is any the less of a Jew for the 'not-wearing.' Moreover, I also will insist that at a 'community function' (as opposed to a function specifically sponsored by or for

a Conservative or Orthodox Synagogue), the right of the Reform Jew to appear bareheaded be protested.

"This is why, at a recent CJA event, held in the Sanctuary of a Conservative synagogue, I appeared bareheaded — even though all of the other people wore yarmulkas. At the conclusion of the program, several people (not the rabbi) inquired as to why I did not wear a hat (in a very genuine and sincere way, I must add). I tried to make a distinction for them between observing the custom of a Conservative Synagogue when involved in a program specifically sponsored by them, as opposed to making use of their facilities at a community event, where I did not feel bound by their custom, explaining at the same time my own commitment to the yarmulka in prayer."



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NAMES IN THE NEWS

Why The Hebrew Words Were Understood



Bernstein

For the first time, the choir singing "Chichester Psalms," the composition by Leonard Bernstein, understood the Hebrew words. Bernstein conducted the work with the Israel Philharmonic Orchestra, and the choir, naturally, was all Jewish. Interviewed by the press, the American conductor expressed the view that it is high time to end the ban in Israel on the music of Wagner and Richard Strauss.

Not Another 'Fiddler'

Whether the loss will be \$588,000 or over \$700,000 the closing of the Israeli musical, "I'm Solomon," (P-O, May 3) made a big dent in the pockets of its backers. The musical, based on an Israeli play, "King Solomon and the Cobbler," opened on Broadway on April 23 and closed five days later. The management announced the loss of the smaller figure, but Dick Shawn, the star of the show told the closing night audience that the loss would top the \$700,000 mark. Another musical that took the same route was "The Education of Hyman Kaplan," which represented more than 1/2 million down the drain.

Happiest Day



Mrs. Rabin

What would be the happiest moment in the life of the wife of a general. Mrs. Yitzhak Rabin, wife of the general who led Israel's forces in the Six Day War, told a reporter for The Philadelphia Jewish Times that the happiest moment of her life was when her husband received the honorary Doctor of Philosophy degree from the Hebrew University. "This was the happiest moment of my life. To have lived to that day makes everything worthwhile."

President Of Stern's Resigns

A top American business leader gave up a prominent career to aid Israel exports to the United States when Allan J. Blostein, 38-year-old president of Stern Brothers, a leading New York department store, resigned to pursue his efforts as full-time president of American Trade and Industrial Development with Israel, Inc. He has been honorary president of the organization since its formation last year by a number of prominent New York business leaders. Aimed at expanding trade between the two countries, ATID hopes to furnish American know-how in the form of business leaders to Israel on the order of the peace corps program. When he took over as president of Stern's in 1965 at 35 years of age, he was the youngest president of a New York department store.

Second Thoughts?



Goldmann

Whether Nahum Goldmann has hedged on his promise not to run for another term as president of the World Zionist Organization was problematical as the president of the World Jewish Congress answered an iffy question by reporters. He was asked if he would run again for the post if nominated. He responded that he would give his reply "if the occasion arose." The Jewish Observer and Middle East Review, publication subvented by the Zionist movement, "wondered" whether "Dr. Goldmann should not have second thoughts about his decision to resign. One hopes that he will seriously reconsider it," the weekly magazine said editorially.

The Goldberg Deal

That retiring Ambassador Arthur Goldberg was the architect of the "Goldberg deal," an agreement between Russia and the United States for non-intervention in the Arab-Israeli war of June 1967, was revealed in an editorial in The Indianapolis Star, expressing the view that the Ambassador's resignation is regrettable. "The most notable of these (achievements) was the agreement between Russia and the U.S. for non-intervention in the Arab-Israeli war of June 1967," the daily newspaper said. "This Moscow-Washington understanding, secretly arrived at, has been called by UN diplomats the 'Goldberg deal.' It localized the conflict and saved the world from a great power confrontation which could have easily developed into an atomic war."

Kosher Food

What she went through when Prime Minister Levi Eshkol visited at the Johnson Texas ranch this year was indicated by the first lady when she was host at a tea to Anne Lazarus and Mrs. Nathan Wadler, chairman of the Women's Branch of the Union of Orthodox Jewish Congregations of America. Anne was winner of the group's \$1,500 scholarship established in the name of the first lady for research in the sociological aspects of poverty. When Mrs. Wadler gave Mrs. Johnson three copies

of "Around the World Jewish Cookbook," one for the White House and one each for her two daughters, the first lady observed, "I wish I had a copy of this book at the ranch in Texas when the Israeli Prime Minister visited us."

Boxing's Mother Of The Year

Mrs. Philip Steiner, of Cincinnati, who has never seen a live boxing match, will receive the Veterans Boxers Association "Mother of the Year" award May 12 at a dinner in Philadelphia. She will be presented with a golden boxing glove and plaque. Mrs. Steiner, who is active in the National Council of Jewish Women, is the daughter of Harry Harris, who was bantamweight champion of the world in 1900. He retired from the ring undefeated, and after a career in the theatrical world became a Wall Street broker. Mrs. Steiner has written articles for Boxing Illustrated and a column for daily papers.

Milhaud's Finest

Hailed as the finest musical composition ever written by Darius Milhaud, often called the greatest living French composer, "Medea," was finally presented by the Paris Opera, after it had had a one-day stand in Paris back in 1940. The arrival of the Nazis the next day, closed the performance until it was staged again after a delay of more than 28 years. Despite poor staging and inadequate voices, the opera based on the Greek tragedy, is generally being considered the finest composition of the Jewish artist who has lived in the United States since France was overrun by the Nazis.

Names

Yeshiva University has chosen Jacob Blaustein, former president of the American Jewish Committee, to receive its 1968 Science Leadership Award for his contribution to the partnership of higher education, industry and government in the advancement of science. . . When Abba Eban arrived in London for talks with Foreign Secretary Michael Stewart, his reservation at the Dorchester Hotel was suddenly shifted to Claridge's. King Hussein of Jordan was staying at the Dorchester. . . Commenting on the United Nations Resolution opposing the Independence Day Parade in Jerusalem, Chief Rabbi Nissim, before leaving Israel for his visit to the United States, said "Resolutions which run counter to the visions of our prophets shall not stand; the visions of our prophets will be fulfilled." . . Morris B. Gutterman, of Norfolk, Va., became the first Jew to be named to the Circuit Court in the history of Virginia. . . William Steinberg, director of the Pittsburgh Symphony Orchestra, assumed the same post with the Boston Symphony Orchestra following his election for three years starting with the 1969-70 season. He succeeds Erich Leinsdorf, who announced that he would resign because the trustees refused to reduce his work load. . . Concert pianist Artur Schnabel, who has refused to perform in Germany, has appealed for an end to the anti-Jewish campaign now raging in Poland. "What irony and tragedy," he wrote, in a letter in The New York Times "that at this moment virulent anti-Semitism is being revived on Polish soil soaked with the blood of millions of Jews."

With The Rabbis

Rabbi Robert Miller, of Temple Beth Israel, Hazelton, Pa., has been elected to the pulpit of Temple Ahavath Sholom of Flatbush. . . Rabbi Donald H. Splansky has been named assistant rabbi of the Rockdale Temple, Cincinnati. . . Rabbi Benjamin Rosayan, of Temple Emanu El, Dothan, Ala., will assume his duties as spiritual leader of the Walton Way Temple, Augusta, Ga. . . Rabbi Ronald Goldstein, of Temple Emanuel, Beverly Hills, Calif., has been elected associate rabbi of Temple Sinai, Springfield, Mass.

Sermon Of The Week

Thank God I'm An Atheist — Rabbi Baruch Schechtman, Beth El Congregation, Springfield, Mass.

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BUY

ISRAEL BONDS

Everyone Reads The Post And Opinion

Obituary

Dr. Dov Bin-Nun, Hebrew Educator

LOS ANGELES — Dr. Dov Bin-Nun, 58, chairman of the Hebrew Department of the Hebrew Union College's California School, died April 27 of a heart condition.

Prior to his association with Hebrew Union College, he was

educational director for the Sinai Temple Schools in Los Angeles, instructor of Hebrew at the University of Judaism, a staff member of the Bureau of Jewish Education and director of the Los Angeles Hebrew High School.

Mrs. Julia Miller

LOS ANGELES, Calif. (P-O) — The oldest member of Temple Israel of Hollywood (Reform), Mrs. Julie Miller, passed away at a convalescent home in Los Angeles at the age of 104.

Mrs. Benjamin Kahn

WASHINGTON, D.C. — Mrs. Benjamin M. Kahn, 55, wife of the national director of B'nai B'rith Hillel Foundations, died last week at her home after a long illness.

The Digest Of The Yiddish Press

Zhukov's Grandson

By RABBI SAMUEL SILVER

Will wonders never cease. Who do you think is a resident of Israel and, of course, a firm Zionist?



Silver

You'll never guess. The grandson of Marshal Zhukov, that's who.

And who do you think is the moth-

er of Marshal Zhukov's grandson? Don't try to guess. She is a niece of Ahad Ha-Am, the famed prophet of cultural Zionism.

How did all this happen? M.A. Ger, in the Day-Journal, spins the yarn. Ahad Ha-Am's brother, Isaac Ginsberg, was a Russian general. He fell in love with Zhukov's daughter. They married.

In 1947 the couple moved to Poland. Isaac looked for his family, but learned they had all been massacred. Indeed, his late sister had personally slain some Nazis and had been murdered on the spot.

To the Ginsbergs were born a son, Yuri, and several daughters. Anti-Semitism still prevailed in Poland and so some ten years ago the Ginsbergs moved to Israel. Mrs. Ginsberg formally converted to Judaism and the Marshal's daughter took on the name of Sarah.

The children also converted. The 17-year old Yuri was circumcized and took on the name Jacob. He is now known in Israel as Yekel Ginsberg and is flourishing as an artist. In a recent exhibit of his works in Jaffa, the offspring of the Russian soldier displays his strong attachment to the faith of Judaism.

Query

If a boy cannot be circumcized for health reasons can his pidyon ha-ben be celebrated? Daniel Scharzman of Tucson, Ariz. asked this of Menashe Unger, whose column on Jewish religion and folklore runs in the Day-Journal.

Unger doesn't like to answer "shylos," but he recently read in a book by Rabbi Jacob Verdiger that Jewish law stipulates that if a child should be circumcizable on the 31st day,

you first perform the surgery and then have the pidyon ha-ben. But what if health doesn't permit the operation by the 31st day? Then what? Then there is disagreement among the authorities, and the parents better see their nearest Orthodox rabbi.

Yiddish Vs Hebrew

The civil war between Hebraists and Yiddishists never ceases. True, many Israelis and Hebrew-lovers do not feel it necessary to deprecate Yiddish in order to glorify Hebrew. But in some quarters the oppression of Yiddish continues, to the anguish of those who speak mamme lashon and remind the Israelis that Zionism was bolstered by those whose tongue was Yiddish.

The latest exchange is in the columns of Jacob Glatstein, in the Day-Journal, who complained that in a dictionary put out by Abraham Eban-Shushan the term, jargon, was explained in terms of Yiddish. Glatstein wrote Eban-Shushan a note about that some years ago, and the author said that in a second edition the statement would be altered.

Yiddishists strongly object to having the language called jargon, with its belittling implications. They point out that every language derives words from earlier ones, and that it is unfair to stigmatize Yiddish in this fashion.

Now the second edition of the Eban-Shushan book is out and Glatstein got a letter from M.M. Shafir of Montreal disclosing that the correction had not been made. In anger Glatstein turned to the fat and authoritative dictionary by Reuben Alkaly. And how does the latter define jargon? Simply: Yiddish.

Fit to be tied, Glatstein terms the insult "coarse and ugly."

American Youth Cops Bible Title

JERUSALEM — Avraham Melk of the United States was named winner of the Fifth World Bible Quiz for Jewish Youth held here last week. Twenty-one boys and girls from 15 countries participated in the event.

COMMUNAL NOTICES

Positions Open

***TEACHER WANTED** for largest community Day School on this continent. Full-time position. Reply Box 2669, Jewish Post, 70 Fifth Avenue, New York, N.Y. 10011.

TEACHER WANTED — Upstate New York Conservative Congregation seeks qualified and experienced Hebrew teacher for full time position. Starting salary \$6,000.00 annually. If interested please respond to Box 2659, Jewish Post, 70 Fifth Ave., New York, N.Y. 10011.

CANTOR for High Holy Days, Conservative Congregation, central Massachusetts, phone 617-537-0484, or write to S. B. Poppel, 44 George Terrace, Leominster, Mass., 01453.

TEMPLE administrator wanted for North Suburban area of Chicago. Experience in religious or institutional administration desired but will consider with background in social service or other allied fields. Salary commensurate with experience and ability. Send resume and contact by telephone, Mr. Lester Mehlman, 77 West Washington St., Chicago, Ill. 60602. ST2-4720.

TEACHERS wanted for Long Island Conservative Synagogue and School. Box 2668, Jewish Post, 70 Fifth Ave., New York, N.Y. 10011.

ASSOCIATE RABBI & TEACHER wanted for Long Island Conservative Synagogue and School. Box 2667 Jewish Post, 70 Fifth Ave., New York, N.Y. 10011.

RABBI for Northern Jew Jersey Conservative Congregation. Must be able to be a teacher-principal in Religious School. Small community located 30 minutes from N.Y. Send resume including salary. Box 2666, Jewish Post, 70 Fifth Ave., New York, N.Y. 10011.

TEACHER-CANTOR wanted for Conservative Congregation 130 miles from N.Y.C. Teach Religious School, Bar and Bat Mitzvah Lessons. Near State University and Teachers College. Pleasant community. Box 2665, Jewish Post, 70 Fifth Ave., New York, N.Y. 10011.

HEBREW TEACHER Conservative Synagogue Nassau County, L.I. Ages 10-13. State qualifications exp., and recommendations. Box 2664, Jewish Post, 70 Fifth Ave., New York, N.Y. 10011.

LICENSED EXPERIENCED TEACHER and Principal sought in N.Y. Synagogue. Person with Rabbinical training to act as assistant Rabbi in charge of youth. Please write background. Box 2663, Jewish Post, 70 Fifth Ave., New York, N.Y. 10011.

TEMPLE OF AARON, Large conservative synagogue in St. Paul, Minnesota is seeking service of full time Cantor for progressive congregation. Salary is open. Send full profile or outline of background with picture, tape or recording of voice to: Cantor Selection Committee, 616 South Mississippi River Blvd., St. Paul, Minnesota 55116.

PRINCIPAL - TEACHER — well-organized Conservative afternoon school in Upstate New York. Attractive salary. Universities, day school nearby. Send resume to Box 2662, Jewish Post, 70 Fifth Ave., New York, N.Y. 10011.

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professional background. Salary commensurate with experience. All replies will be kept in strictest confidence. Box 2660, Jewish Post, 70 Fifth Ave., New York, N.Y. 10011.

RELIGIOUS SCHOOL TEACHERS Conservative Temple in Birmingham, Alabama, needs qualified teachers for Hebrew School. Reply with complete resume of background, experience, salary expected, etc. to Board of Education, Temple Beth-El, 2179 Highland Avenue, Birmingham, Alabama, 35205.

CONSERVATIVE Temple in Florida seeks young to middle age Rabbi as their spiritual leader. Will have charge of Hebrew school and personnel. Submit full resume, snapshot, recently held pulpits. Box No. 2642, Jewish Post, 70 Fifth Ave., New York, N.Y. 10011.

"CANTOR REQUIRED for conservative congregation located in attractive city with good climate and major university, in the South East, who can teach Bar Mitzvahs. Good recompense and age no factor; send qualifications and photo." Box No. 2655, Jewish Post, 70 Fifth Avenue, New York, N.Y. 10011.

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SHAMAH, Ritual Director, Baal-Koreh, Baal-Shachris, Bar Mitzvah instructor. State qualification and salary. House available. Merrick Jewish Centre, 225 Fox Boulevard, Merrick, L.I., N.Y.

HEBREW TEACHER: JEC license; Havarah sefaradit; Bar and Bat Mitzvah preparation. Write fully, educational background, experience, family, references, age. Adequate English required. Box 2651, Jewish Post, 70 Fifth Ave., New York, N.Y. 10011.

EDUCATIONAL DIRECTOR: New England Conservative Temple, teaching included, Junior Congregation, Havarah Sefaradit; write fully; educational background, family, experience, references. Box No. 2646, Jewish Post, 70 Fifth Ave., New York, N.Y. 10011.

NATIONAL JEWISH Israel-Oriented fund-raising organization has openings for Regional Executive Directors in northwest, southeast and northeast, U.S. Excellent opportunities for experienced, ambitious fund-raisers. Apply in writing, give full curriculum vitae. Box No. 2644, Jewish Post, 70 Fifth Ave., New York, N.Y. 10011.

"GROWING Conservative Congregation in North Jersey Shore, 45 miles from New York City, seeks Hebrew Teacher with Cantorial abilities who can also serve as Youth Leader. Send resume

and salary requirements to: Mr. Simon Cohen, Temple Beth Torah, 1200 Roseld Avenue, Asbury Park, N.J. 07712.

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TEACHER - CANTOR — Licensed Hebrew Teacher, experienced day-evening schools; excellent Baal Tefillah, tenor, expert Baal Koreh; Bar Mitzvah instructor — seeks position. Traditional or Conservative. References. Box 2670, Jewish Post, 70 Fifth Ave., New York, N.Y. 10011.

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CANTOR, TEACHER, MOHEL, American born, age 35, Yeshiva, University, Music education, family man, seeks traditional or orthodox pulpit in community with Day School. Box 2658, Jewish Post, 70 Fifth Ave., New York, N.Y. 10011.

PRINCIPAL — LICENSED experienced, expert pedagogue, administrator, organizer, seeks large or small school within 40 miles N.Y.C. Skilled, personable, competent. Details furnished. Write Box 2656, Jewish Post, 70 Fifth Ave., New York, N.Y. 10011.

TEACHER-PRINCIPAL, observant, Israeli-American — background, expert in teaching Hebrew and Judaic subjects in Hebrew or English, seeks position with Day School or afternoon school. Principalship preferred but will consider good teaching position. Write Educational Director, 6455 North California, Chicago, Ill. 60645.

ORDAINED ORTHODOX Rabbi, excellent principal and teacher, seeks pulpit. Box 2647, Jewish Post, 70 Fifth Ave., New York, N.Y. 10011.

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Freedom of the Press

All letters to the editor should be addressed to The Jewish Post and Opinion, 611 North Park Ave., Indianapolis, Ind., 46204. The letters should be typed and should be concise. Anonymous letters will not be printed. No letters will be returned. Short letters get preference.

Menuhin's Letter Seen As Product Not Of Evil Mind, But Fearful Heart

Editor, POST and OPINION:

Moshe Menuhin's letter in your April 26 issue deserves some comment. Some may consider that it is the product of an evil mind. I prefer to attribute it to a fearful heart.

He denounces what he calls Israel's "policy of forced occupation of Arab lands, and the subjugation, humiliation and exasperation of the Palestinian Arabs." He condemns the efforts of the Jewish people to preserve themselves and Judaism from the persecutions and genocide they suffered in Europe and the degradation they were subjected to in the Arab countries.

It is obvious that he does not like the fact that some Arabs have been "displaced" by Jews in the Holy Land. But he utters no word of disapproval against the brutality of the Christian and Moslem Worlds that forced the Jews to regain the Holy Land for their very survival. He apparently believes that the Hebrew Prophets and Hillel advocated the Christian doctrine of "turning the other cheek." While they advocated peace and abhorred bloodshed, they certainly did not condemn self-defense or advocate that the Jewish people commit suicide to keep from humiliating their would-be murderers.

Of course, the existence of the State of Israel is humiliating to the Palestinian Arabs and, indeed, to all Arabs, since they have waged three wars in less than 20 years against Israel, each time with vastly superior numbers and weapons, and lost them all. Of course, Israel is disliked by the British whose attempt to turn Palestine over to the Arabs in 1948 was frustrated by Jewish valor. Certainly Israel is hated by those in this country whose primary concern is American control of the oil riches of the Arab World. Sure, Israel has become the butt of French attempts to obtain economic concessions from the Arab States. Of course, Israel is the target of the Soviet

Union in its nefarious program to gain control of the Middle East. Certainly, the control of the Holy Land by the Jews is anathema to the Christian Churches (with a few exceptions), since their own Holy Writ proclaimed Judaism and the Jewish people dead with the advent of Jesus. Of course, Israel is the whipping boy for Christian missionaries to the Arabs. Verily, Israel has repeatedly been made an outlaw by the United Nations, whose members are motivated by fear, greed, selfishness, hatred and hypocrisy.

Mr. Menuhin "thanks goodness" that he is in full possession of his intellectual faculties "to see what is right and decent and what is not." But that might well be doubted when he places all his condemnation on Israel and none on the Nazis, the Communists, the Arabs, the British, the French, the Christians or the United Nations.

Indeed, he has apparently come to fully and sincerely believe the multitude of canards and slanders against Israel that fill the air. Perhaps that is because he is so intent on kowtowing to and currying the favor of so many of those elements who have proven themselves so hostile to Judaism and the Jewish people.

Right now Mr. Menuhin is undoubtedly being lionized by the great array of disparate forces that are working for the destruction of Israel and, consciously or unconsciously, of the Jewish people and Judaism. He thinks that the elimination of Israel will make it easier to be a Jew elsewhere. But, if Israel is destroyed, he will come to see that it will be much harder to be a Jew in the U.S.A. Indeed, it will be so hard that timid and embarrassed Jews like him will stampede to the baptismal fonts.

PHILIP P. BROWN

1600 Niagara St.,
Denver, Colo. 80220

P-O Duped By Printing Anti-Israel Letter

Editor, POST and OPINION:

I was extremely disappointed to read your April 26 edition in which you gave so much exposure and publicity to a letter writer with anti-Israel and anti-Semitic viewpoints. The letter that you gave undue publicity to is full of masochism, sadism, and that letter writer sits in hopeful anticipation of Israel's destruction via Russian intervention. It is such an obviously biased letter with only anti-Israel attitudes and anti-Semitic attitudes. The anti-Jew who wrote

this letter, expresses no concern for the threatened extermination and near annihilation of Israel's Jewry last year by Soviet sponsored Arabs. It is a shame that you have been duped into allowing your paper to be used as a forum for vicious anti-Israelism by "know nothings". In the future I hope you lift your publication to greater heights and refuse to stoop down to pick up trash.

IRVING MOSKOWITZ, M.D.
5887 Atlantic Avenue
Long Beach, California 90805

Free Medical Center Drive Still \$50 Short Of Goal

The campaign to raise \$1000 for the Free Medical Center in Jerusalem is still \$50 short of its goal as \$72 was contributed by readers of The POST and OPINION since the previous accounting.

A check for \$35 from the family of Fred Orshan, of Westbury, N.Y. topped the contributions.

The Free Medical Center in Jerusalem aids needy Israelis not only with medical attention — if they are too poor to belong to the national medical organization, Hupat Cholim — but also extends interest free loans.

The Center is operated without any personnel cost. It was established by a group of retired American Jews, who supervise its operation. The gifts are tax deductible.

The Free Medical Center has even extended dowry loans, which the family repays as it is able. No interest is charged for any loans.

In the case of medical attention, the Center has a physician on its staff. The patient pays nothing to the physician, but is asked to pay 10 per cent of the cost of the prescription in order not to give the impression that everything is charity.

The Center has the approval of the government, which audits its books annually.

Checks should be made out to the Free Medical Center in Jerusalem, and addressed to The Jewish Post and Opinion, 611 N. Park Ave., Indianapolis, Ind. 46204. All gifts will be acknowledged by the Center from Jerusalem.

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Mrs. Ida Sandock, South Bend, Ind.	5.00
Mr. & Mrs. Zachary I. Schreier, Indianapolis, Ind.	5.00
B.R.E., Louisville, Ky.	2.00
Total to date	\$950.00

2 Sons Join In

Editor, Post & Opinion:

One evening at dinner our family was discussing the Free Medical Center drive which you are conducting. I mentioned that I was going to donate \$25.00 toward the center. My two children were also anxious to help the center with a \$10.00 contribution. Therefore, I am enclosing a check for \$35.00.

FRED ORSHAN
Westbury, N.Y.

Never Too Late

Editor, Post & Opinion:

Looking over the last copy of The POST & OPINION, pinpointing the appeal for the Free Medical Center run by Mr. Max Sussman, I am sure it is never too late to help, and I do hope this donation helps attain the desired goal. Good luck and best wishes from

MRS. IDA SANDOCK
South Bend, Ind.

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TODAY

BOOKS

Jewish Tradition Is Psychoanalyzed

The Religious Imagination (Bobbs-Merrill Co.) By Rabbi Richard Rubenstein
Review by Earl Yallen

This sensitive book uses psychoanalytic theory to examine the rabbinic myths and legends. As the author indicates, "... if one wishes to understand what really mattered to the rabbis, one must study halachah. However, if one wishes to investigate how the rabbis felt about what really mattered to them, the Aggadah may well provide the key."

The literature of the Aggadah consists of the records of countless rabbinic legends and myths on biblical themes. Much of the material consists of the projections of the yearnings and anxieties of the rabbis. These legends usually contain embellishments that do not appear in the Bible and thereby reflect the unconscious motivations and fears of the rabbis just as projective psychological tests of today give us clues to the fears and feelings of modern man.

IN CHAPTER 2 Rabbi Rubenstein does an outstanding job of describing the psychoanalytic and other psychological theories behind his analysis. This chapter alone should interest and intrigue the lay person and makes the rest of the book much clearer.

The author covers three major areas in the book, although at first glance it appears that he covers only two. One area is concerned with the specific legends Rabbi Rubenstein covers. The rabbi examined the rabbinic legends concerning the sinful behavior of approximately forty significant personalities in the Bible. I am not a theologian and I do not pretend to evaluate whether more personalities should have been examined or whether some are more or less representative of the rabbinic legends. To a lay person, the examples the author gives in the book seem to be of sufficient reliability to satisfy me.

The second area is the use of psychoanalytic concepts in studying the Aggadah. As a social worker and, therefore, someone who is more familiar with analytic theory than with theological philosophy, it would appear to me that Rabbi Rubenstein does an outstanding job in utilizing psychoanalytic theories in analyzing the rabbinic legends.

UNLIKE SOME other authors, Rabbi Rubenstein does not attempt to negate Freudian theory in order to debunk a famous person. Instead he utilizes the insights of analytic theory to give us deeper insights. Although the author goes beyond Freud in his analysis, he feels that Freud might have come to some of the same conclusions if he had been more familiar with the rabbinic legends.

The third area, although a by-product of his research, is most important for the average reader. This is the area I will concentrate on for the rest of this review.

The major by-product of the book is the understanding we Jews, as well as our Christian neighbors, will get of our ancestors and the problems they faced. The point of view of the

book is one our Christian neighbors don't have, and I daresay it is an approach we Jews never learned either.

RABBINIC Judaism served many important needs for our ancestors and although we may not see the necessity of some of their rituals for modern life, they were definitely necessary for the psychological health of our ancestors. I will cite some illustrations.

The necessity to function in defeat. The rabbinic legends were largely formed under the impact of what the author feels was the most decisive Jewish catastrophe before Auschwitz, the defeat of the Jews by the Romans in 70 C.E. and 135 C.E.

The most important psychological consequence of the Roman Wars was the destruction of the Temple at Jerusalem. This destruction forced the Jews to turn from sacrifice to prayer and study. The author feels that this shift reflected a fundamental alteration in the personality of the Jew. Rabbi Rubenstein feels that the ancient response and the rituals which were part of that response were adaptive for the time, but are not necessarily adaptive for the present.

Sublimation became the characteristic way for Jews to handle the stresses of the unconscious. Judaism emphasized action and control of action.

To deal with the problems between father and son in a patriarchal society, Jewish law prescribed the norms incumbent upon fathers and sons. It also provided rituals to deal with the moments of crisis in the relation between the generations, such as circumcision, the pidyon ha-ben, and in modern times, bar mitzvah.

Male domination in defeat. There is a strong masculine bias in the Bible and the Aggadah. Jewish masculinity was challenged by the defeat by the Romans. Jewish men lacked the capacity to assure possession of or defend their own women in defeat. Rabbi Rubenstein quite correctly points out that this problem was similar to the even more intense problem now faced by the Negro male in American society. Therefore the Jewish male reacted to the external threat by asserting it with extra insistence in his own community.

The anguish concerning Jewish male-female relations after being conquered is vividly pointed out by the author. The prophets in the Bible denounce the haughty and proud ways of the daughters of Zion. Isaiah exclaimed: "Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go..."

However, when this passage was discussed in the Aggadah, the Rabbis enlarged upon Isaiah's comments:

"Isaiah said to them: 'repent before the enemy comes upon you.' They answered: 'If enemies come, what will they be able to do to us?...' A general will see me and take me! A governor will see me and take me.' When their iniquities increased and the enemy came, they adorned

themselves and went out to them like harlots. A general saw them and took them..."

This excerpt also vividly shows how the rabbis enlarged upon Biblical comments thus projecting their own fears and attitudes.

The father-God image as a defense against the mother-goddess image. Rabbi Rubenstein makes an excellent case for the psychological necessity of ritual for the Jews after the destruction of the Temple. The only way for sublimation to work was to protectively fence in behavior. However, Rabbi Rubenstein goes on to point out that fencing in was also a necessity because of the child's relationship to his mother.

Fear of incorporation, i.e., punishment by drowning or being swallowed up by the earth, Mother Earth, predominates over all other fears in the Aggadah.

Therefore, Rabbi Rubenstein quite clearly posits the theory that what to us today and what may have seemed to primitive Christians as a punitive, demanding, fearful-God was in reality a psychological defense against the fear of the female.

Self-reproach as an alternative to chaos. Rabbi Rubenstein points out that in rabbinic Judaism, God is the most convenient object of blame for Jewish disasters. However, there is too much anxiety produced by blaming God and therefore self-accusation is initiated. Self-accusation may be bitter, but it is less anxiety producing than accusing God.

In fact, self-accusation offers hope. If God is punishing you for your misconduct, there is always a chance that your relationship to God can change. If the Jews had not accepted self-reproach as an alternative, then the only other alternative was to accept the fact that God was not the Lord of history and life would have been made meaningless.

Therefore, if the Jewish individual and community were guilty, there was still meaning to life if one believed that practicing the rituals and behaving correctly would ultimately lead to a reconciliation with God.

The acceptance of man's imperfection. The rabbinic discussion of the yetzer ha-ra, the evil inclination, served as a strong psychological aid for the Jews. The rabbis "... were the first to admit the power of the inner forces that troubled them..." their discussion of the

yetzer ha-ra had a therapeutic effect on generations of Jews who, in synagogue and classrooms, learned their own moral struggles were neither unique nor abnormal, but the shared predicament of mankind."

It is unfortunate for our generation that this concept was not really expressed to us by our Jewish teachers, and it is ironic that it takes a radical theologian and not a traditional theologian to clearly explain this fundamental strength to us.

Some conclusions: Rabbi Rubenstein sympathetically portrays and describes the necessity of Jewish traditions for our ancestors; necessities which had a psychological base.

THE OUTSTANDING feature of this book, and it is an outstanding feature of the author's other book "After Auschwitz," is Rabbi Rubenstein's sympathetic handling of his subject. If some of Rabbi Rubenstein's rabbinic colleagues were as sympathetic to what he was trying to say in his books, as he has been in his study of rabbinic legends, then perhaps his colleagues might be a little less vehement in their reaction to his thoughts.

So, we have the unfortunate irony of a radical theologian sympathetically examining the traditional practices of our rabbinic ancestors, while his own contemporaries choose not to give him the same kind of understanding.

Jewish life and life in general face a crisis as important as

the crisis of Jewish defeat 2,000 years ago. We live in a world in transition between values and behavior. Old values are challenged, and in some instances rightfully so.

BUT WE HAVE yet not come to the point of latching on to other values which could have meaning. And in one respect, we cannot latch onto new values for we are still lamenting the loss of old ones. Old values, which many people only give lip service to anyway.

Rabbi Rubenstein does make us comfortable when he explains that religion is but a reflection of our needs. However, on the other hand he helps us to see that we are, after all, human and must come to grips with that fact. He focuses on the fears that we all have, and by focusing on them and bringing them to the surface, he forces us to come to grips with our own humanity.

His task is not an easy one and therefore we should not be too harsh on his rabbinic colleagues who do not help us face those problems in the manner he does.

The problem he leaves us with is how do we replace our lost beliefs in a meaningful way? I understand that this will be the topic of his next book. I look forward to reading it.

Mr. Yallen is Director, Staff Development YM & WHA — Irene Kaufmann Centers, Pittsburgh and Assistant Professor, University of Pittsburgh Graduate School of Social Work.

Catholic Teachers To Learn About Judaism On Their TV

NEW YORK — Teachers in New York's Catholic schools will learn about Judaism and Jewish literature from a series of closed-circuit television programs now being taped for fall showing.

The six half-hour programs on the Jews and their religion, and the five one-hour programs on the Jew in literature are being taped in the Yonkers studios maintained by the Archdiocese.

THE TELEVISION programs are the outgrowth of a 1966 colloquium on Judaism and the Catholic School conducted by the Anti-Defamation League of B'nai B'rith for 125 secondary school teachers, members of curriculum committees and principals of parochial schools.

According to Msgr. Edward

M. Connors, associate superintendent of schools of the Archdiocese, "it had become apparent that a gap existed in our schools. In general, we simply weren't teaching as much as we should about Jews and Judaism — and for many who attended that Marymount colloquium, a whole new world was opened up by the Jewish scholars who spoke to us."

"THIS TV effort in teacher-training is the most significant way we know to fill the gap by exploring that world."

The project is hoped to have a national impact, since plans are in work to transfer the tapes to film for distribution to Catholic school systems throughout the country, along with supplementary printed matter.

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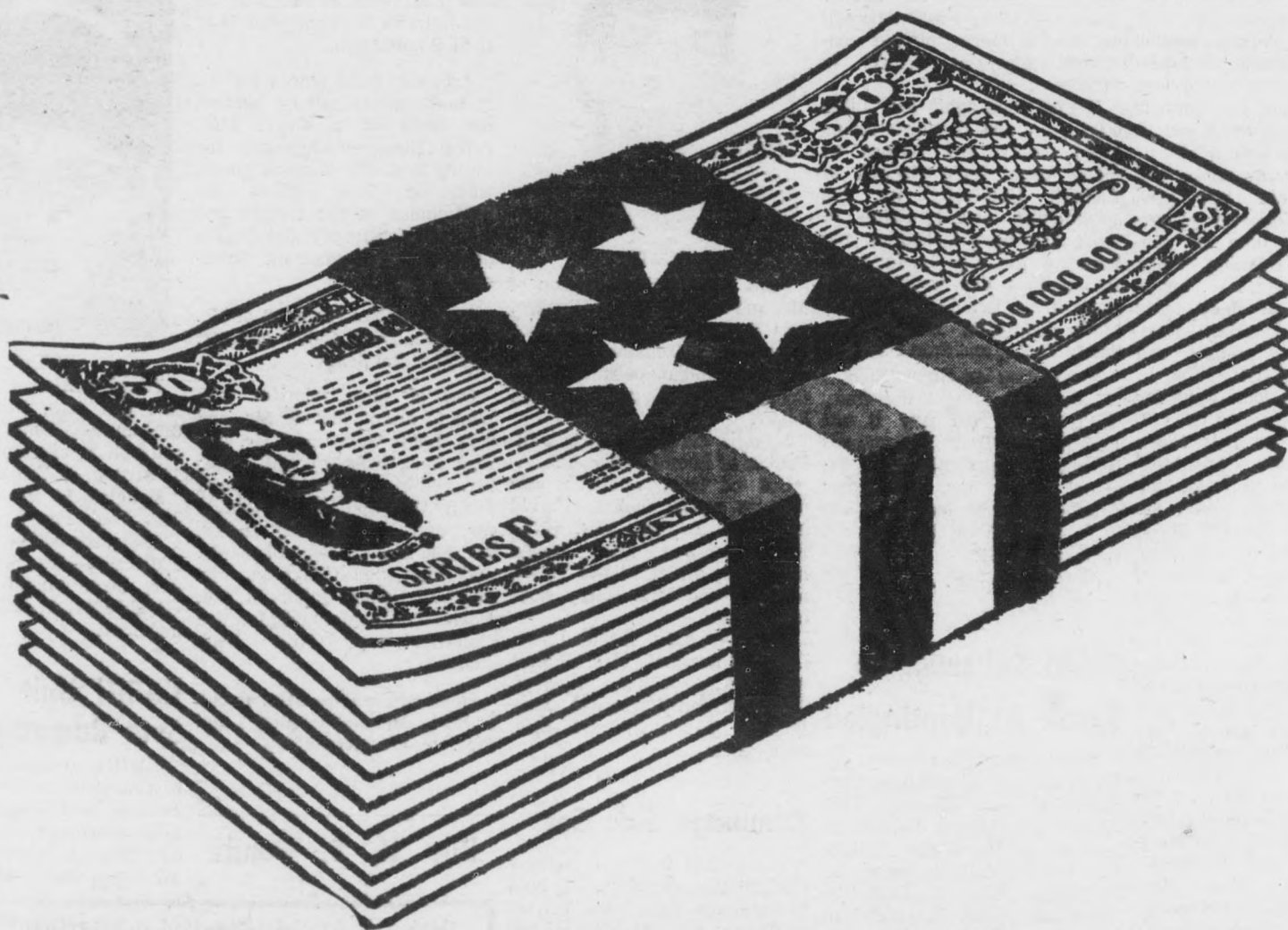
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Teen Scene

Summer is undoubtedly speeding into Naptown, as all coats have been shed for the year (this time for keeps!) and the tulips are presenting their grande finale. Formal dances are causing a round of super-dressy evening wear to appear on the scene, and the summer sun is becoming a much sought after commodity once again!

To look amid the nooks and crannies of our fair city, however, it could never be surmised that the time for sun, swimming and relaxing is just around the corner . . . for in every vicinity, all Indy teens are engrossed in spring sports, club activities, proms, and much other what not!

You need not look very far to find where the action is.

Surprise to several North Central Students as congratulations are in order for new memberships in the National Honor Society! Those who have earned the honor by merit in character, scholastic, and extra-curricular activities are Annette Sachs, Andy Fogle, Anne Fogle, and Mark Schwartz! These Naptown teens will undoubtedly continue to add feathers to their caps as they stack up many more commendable accomplishments in the future!

The big news is out . . . the new U.S.Y. officers for the 1968-69 fiscal year have been elected! Congrats to President, Annette Sachs; first vice-president, Janine Lewis; second vice-president, Mark Harris; third vice-president, Randy Bernstein; recording secretary, Billy Nelson; Evie Sachs, corresponding secretary and Gene Izsak, treasurer! Good luck in the coming year! The USY'ers never waste a moment, even as the fleeting year rapidly dwindles to summer fun! Another monthly USY cultural was held last Saturday evening at the home of Fred Schwab and the stimulating discussion was led by Julius Freeman! Dinner and Havdalah services followed!

Officially, it is yet spring on the Naptown scene, but, off the records, many Indy Teens have thoughts running miles ahead as they explore the alluring field of summer job possibilities!

As usual, camp sites present an outstanding attraction. Off to the always popular Center Day Camp are Marlene Malin, Anan Bolotin, Carol Smith, and Andi Trais as Day Camp personnel! Off to be a counselor at Camp Ramah in Wisconsin is Anne Weinstein!

More attuned to the scientific mind is lab work . . . for which Sam Passo has qualified!

Eyeing possibilities in the consumer line is Rene Silver who will serve time in a secretarial capacity at Schiffs Shoes and Ricky Passo who will be at the mercy of the consumer, also at Schiffs in Meadows!

It's off once again for "Little 500" . . . and Naptown seems quite empty and forlorn as many teens have flocked to Indiana University for the spectacular event! Some of those who have kicked up and forsaken the city in favor of the campus this weekend are Rene Silver, Bennie Schuchman, Mark Schwartz, Alan Lebin, Sandy Yosha, and Sam Passo!

More news on Stunt Night . . . June 16 is still the time, don't forget, and now it has leaked out that Indianapolis Hebrew Congregation is the place! Thus far, all other details have remained the same . . . so keep on the look-out for future info!

Until next week . . .

Rabbi Saltzman To Speak At Huntington

Rabbi Murray Saltzman of the Indianapolis Hebrew Congregation will represent the Jewish Chautauqua Society as lecturer at Huntington College in Huntington, Indiana on Wednesday, May 22, 1968. The rabbi will speak in chapel at 9:35 a.m. on the subject "Is God Necessary?"

The rabbi lectures on college campuses under the auspices of the Jewish Chautauqua Society, an organization which creates better understanding of Jews and Judaism through education.

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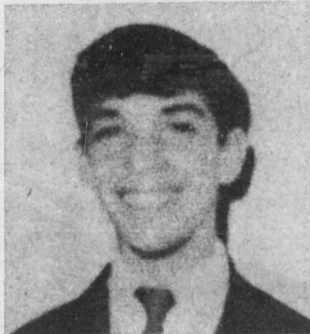
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Scott D. Druker To Be Bar Mitzvah



SCOTT

Scott Douglas Druker, son of Mr. and Mrs. Edwin R. Druker, 2034 Suffolk Lane, will be bar mitzvah in ceremonies May 25 at the Indianapolis Hebrew Congregation. A reception will follow.

Scott is the grandson of J.M. Druker of Miami Beach, Fla.

Out of town relatives who plan to attend include Harold and Ruth Druker, Mrs. Edith Reedman and Mrs. Donna Edelstein, all of Miami Beach and Mr. and Mrs. Harry Rose of Chicago.

Hostesses include Mrs. Leonore Berman, Mrs. Robert Arkin, Mrs. William Duchon, Mrs. Herman Berkowitz, Mrs. William Leventhal and Mrs. Jerry Stein.

Donald M. Sentir To Be Bar Mitzvah

Donald Mark Sentir, son of Mr. and Mrs. Gerald Sentir, 2838 East 67th Street, will be bar mitzvah in ceremonies May 11 at B'nai Torah.

A Friday night dinner for out of town guests will be held at the home of a sister, Mrs. Julius Bunes. A luncheon for family and out of town guests will be held after the ceremonies at the temple and a dinner for family and friends at Brodey's Restaurant Saturday night.

Donald is the grandson of Mr. and Mrs. Louis Guller and Mr. and Mrs. Sal Sentir.

Out of town relatives who plan to attend include Mr. and Mrs. Louis Guller and Mr. and Mrs. Max Gratsman of Florida; Mr. and Mrs. Harold Guller and family, Mr. and Mrs. L. Chaith, Mr. and Mrs. Harvey Guller, Mr. and Mrs. Merwyn Skee, Mr. and Mrs. Joe Glickman, Mr. and Mrs. Sidney Guller, Lt. Col. Harris Sentir, Mr. and Mrs. Joe Halowitz and Mrs. Beck Pollack.

Hostesses will be Mrs. Becky Pollack, Mrs. Julius Bunes and Mrs. Joseph McCaddhay.

Douglas A. Perry To Be Bar Mitzvah



DOUGLAS

Douglas Alan Perry, son of Mr. and Mrs. Bernard Perry, 8408 Sunset Lane, will be bar mitzvah in ceremonies May 17-18 at Beth-El Zedeck.

Douglas is the grandson of Mrs. Louis Perry.

Hostesses will be Mrs. Samuel Patterson, Mrs. Sigmund Brenner, Mrs. Milton Ader, Mrs. Gerald Epstein and Mrs. Daniel Jacobson.

CARIH Unit Sets Rummage Sale

CARIH, Indianapolis Chapter of Children's Asthma Research Institute and Hospital, will hold their rummage sale on Thursday May 9, through Sunday, May 12 at 2943 Central Avenue.

Rummage Sale Set

The United Orthodox Hebrew Congregation Auxiliary will hold a rummage sale from 9 a.m. to 6 p.m. May 20 in the backyard of the synagogue. Mrs. Ida Horwitz is chairman of the event assisted by Mrs. Lena Frankovitz.

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